The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOLUME XIX. NO. 10.—WHOLE NUMBER 946.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, MAY 5, 1849. AT NO. 12 JOHN-STREET

Daily Public Worship.

"O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the Santuary."—Psalm lxiii. 1, 2.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In All Saints' Church . . . . . 6 1-2 " 5 "
In St. Luke's Church . . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 " P. M.
In Calvary Church . . . . 8 " and 6 "
In Church of The Annunciation . . 8 " and 6 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In Church of The Holy Apostles . . 9 "
In Grace Church Brooklyn Heights, . 8 " and 6 "

Calendar for May.

6. Fourth Sunday after Easter.
13. Fifth Sunday after Easter—Rogation Sunday.
14. Rogation Day.
15. Rogation Day.
16. Rogation Day.
17. Holy Thursday, or THE ASCENSION OF OUR LORD JESUS CHRIST.—(Proper Psalms instead of the Psalms for the Day.)
20. Sunday after Ascension Day.
27. Whitsunday.—(Proper Psalms instead of the Psalms for the Day.)
28. Monday in Whitsun Week.
29. Tuesday in Whitsun Week.
30. Ember Day.

June

1. Ember Day.
2. Ember Day.
3. Trinity Sunday.
10. First Sunday after Trinity.
11. St. Barnabas the Apostle.
17. Second Sunday after Trinity.
24. Third Sunday after Trinity.—The Nativity of St. John the Baptist.
29. St. Peter the Apostle.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, Rev. Lewis P. W., 98 2d Avenue.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 4 York st.
Brown, Rev. John W., 289 Broadway, and Astoria, L. I.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Carter, Rev. Timothy J., 24th st., near 4th Avenue.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Thomas, 276 Houston st.
Cox, Rev. Richard, 142 Mercer st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
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Evans, Rev. Benjamin, 172 Broome st.
Forbes, D. D., Rev. John M., 477 Hudson st.
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Hoyt, Rev. Ralph, 117 Madison st.
Huddart, Rev. R. Townsend, 22 East 14th st.
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Parker, Rev. Samuel P., 9 Amity Place.
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Pratt, Rev. Horace L. E., 58 Troy st.
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Johnson, Rev. Daniel V. M., 18 Tompkins Place.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
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Spooner, Rev. John A., Franklin Av., betw'n Myrtle & Park.
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Stone, D. D., Rev. John S., next door to Christ Church.
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Reynolds, Rev. Charles, 50 South 8th-st.

NEW JERSEY.

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Barry, D. D., Rev. Edmund D., Essex st., Jersey City.
Douglass, Rev. Stephen, 12 Pavonia Place, Van Voorst.
Mahan, Rev. Milo, Van Voorst.
Reynolds, Rev. John West Hoboken.

Poetry.

For the Churchman.

St. Mark.

Oft in the van of battle, proud and high,
Evangel Martyr! hath thy standard stream'd;
And many a stern Venetian loved to die
Because its folds triumphant o'er him gleam'd:
Yet not of banner'd hosts thy spirit dream'd
That dreary night when ebb'd thy blood away,
While through the silent watches malice slept;
And on Bucelus' rugged steep you lay;
But heart and hope thy steadfast bosom kept
Fix'd on the Cross, while mourning comrades wept,
And heavenly visions cheer'd thy failing sight,
Yet hast thou rear'd a glitt'ring standard fair,
Wrought with eternal tokens pure and bright,
Which o'er Christ's warring host hath wav'd in light;
And still undimm'd those floating folds appear,
The pathway marshalling to glorious death,
And while that ensign holds its course thro' air,
Venice may claim the dust that once had breath,
But the whole Church thy spirit stands beneath.
Oh! Alexandria, seat of Philip's son,
Oh! Alexandria, proud of jarring schools,
A better name for thee the martyr won
Than warrior king or academic rules,
Tho' thou didst cast him from thee, and in pools
Stood his pure blood in many a pillar'd street,
This is thy praise that here 'mid Satan's tools,
St Mark hath trod with Apostolic feet,
And this shall be thy crown when East and West shall meet.

Waddington. J. H. H.

Selected Matter.

From the Church Review.

Memoir of the Life of James Milnor.

LATE RECTOR OF ST. GEORGE'S CHURCH, NEW YORK.

By Rev. John S. Stone, D. D., Rector of Christ Church, Brooklyn. Published by the Am. Tract Society, New York.

THERE is one point in this memoir, not noticed in the more formal review upon our previous pages, which we cannot overlook. Dr. Stone, in describing the early missionaries of the English Church to this country, draws but a sorry portrait. He says, that the "*early theology and early practice*" of the Episcopal Church, "*received not only an anti-Puritanical, but also an anti-Evangelical stamp and tendency*," and that "probably the only exception to the foregoing remarks, as they may apply to the times which preceded, accompanied, and immediately followed the Revolution, was the Rev. Devereux Jarratt." And again, speaking of the fragments of the English Church after the Revolution, he says, "The life which they retained had little or nothing in it of the true Evangelical spirit. And yet, these were the beginnings from which the present Episcopal Church in this country has since grown."

Now, concerning this whole matter, there are two things to be said. The first relates to the position of Churchmen toward the Revolutionary struggle. Since the hope of preventing the introduction of Episcopacy into the colonies was a potent incitement on the part of the Puritans, in precipitating the colonies into a war with the mother country, it is not strange that Missionaries, dependent for their daily bread upon the Mother Church, should sympathize strongly with the English Government. Besides, they were bound by "Oath of Allegiance," to uphold that government. Nor was this all. Multitudes of the colonists believed that the war was unnecessary, inexpedient, and unrighteous. Nor was this opinion confined to Churchmen. Great numbers of leading Congregationalists took this position. In all the eastern and middle portions of Massachusetts, at the breaking out of the war, a large majority of the Congregational clergy were Tories. Especially was this true in the county of Worcester, as the town and parish records of those times will now show, where the litigations between the clergy and the people are recorded. On the other hand, a very large number of the leading spirits of the Revolution, and of men who moulded our Infant Institution, were Churchmen. The very first prayer ever offered in an American Congress for colonial liberty, was offered by a man who was a Churchman. Such was the first President. So were Madison, and Hamilton, and Jay, and Marshall, and King, and Henry and others. *We express the opinion, that the Conservative character of the American Constitution, and the Conservative elements of our Government, had a Church origin.* We believe this can be proved.

There is another point, however, to be noticed, of a much more serious character. The extracts above quoted contain a sweeping charge against the entire body of the clergy of the Church of England, in this country, both before and after the Revolution, (with a solitary exception,)—a charge against their doctrinal belief, and their private character. We are not surprised to see how greedily this precious morsel is caught up already by those who oppose every distinctive principle of the Church, and who repay the Doctor, by adding his name to the list of really pious and Evangelical Churchmen.

We fear, however, that this compliment has been dearly purchased. We have before us a list of English Missionaries in these colonies in the year 1751; a list numbering seventy-one, of course, not including the colony of Virginia. That list contains names of some men sacred to the hearts of those who are now reaping the fruits of their labors; men whose published writings show that none ever preached more plainly repentance toward God, and faith toward our Lord Jesus Christ; men content to toil on amid obloquy, and want, and persecution, that they might plant what they believed to be a true vine; men sneered at in their day as formalists, bigots, and Romanists, and yet thoroughly instructed in the principles which they professed, and abundantly able to maintain them. On that list are the names of such men as Cutler, Johnson, Leaming, MacSparran, Checkley, Beach, Mansfield, Ogilvie, Punderson, Lyons, Chandler, names embalmed in the grateful memory of Churchmen; of some of whom, we *know* enough to affirm, that they were men of deep and earnest piety, sound in doctrine, and wholly irreproachable in private life. The Church, in all coming time, will owe a debt to those men which she can never pay. Nor should we dare to cast a stigma upon their memory, or do dishonor to their graves.—*p* 124, 125.

The Church of England before the Reformation.

We often hear it said that Popery was the established religion in England before the Reformation. There are two classes of persons who say this—Romanists and Dissenters; but they mean very differently in saying it. The Romanist intends to imply that what was formerly established, ought to be established still; the Dissenter wishes to insinuate that, if men were justified in throwing off the authority of Rome then, they also may be justified in rejecting the authority of the Church now. The answer to be given to this remark will depend upon the meaning of the party who may make it.

1. The meaning of the Romanist is in fact this: that the constitution of the Church of England was originally one with that of the Church of Rome, in doctrine and discipline, Rome having a supremacy; that England ought therefore to be one with, and subject to Rome *still;* and that, if this be not so, then the Church of England has been guilty, and is guilty, of the crime of schism.

To this the answer is, that, as far as the doctrine and discipline of Rome was pure and apostolical, so far the constitution of the Church of England not only was originally, but continues still to be, one with that of Rome. But, inasmuch as the doctrine and discipline of Rome became corrupt, insomuch her doctrine and discipline were indeed *forced* upon England partially, and for a time; but they have now long ceased to be endured. The *true* doctrine and discipline of Christ England shared originally, not only with Rome, but with all apostolic Churches; but the *corrupt* doctrine and discipline of Rome, so far as it prevailed in England (for that practically, to a great extent, it did prevail is not denied) prevailed not in conformity with the original constitution of the English Church, but was at all times an encroachment and an usurpation; so that, in fact, the Church of Rome, having become herself corrupt, succeeded for a time in corrupting the Church of England also; but in the sixteenth century the Church of England purified herself, while the Church of Rome remained in her corruption. Thus neither Church has been guilty of schism; both of departure from sound doctrine. But the departure of the Church of England was only temporary, and has ceased; whereas the departure of the Church of Rome continues still. And, therefore, it is not that the Church of England has seceded from that of Rome, but that the Church of Rome has seceded from the truth; to which the Church of England, having also for a time seceded from it, has now again long happily returned.

Now this answer is deduced from an appeal to the history of the Church of Christ in England from its foundation.

Christianity then was first preached in Britain possibly by one of the Apostles, not improbably by one of their cotemporaries, but certainly soon after, if not before, the expiration of the second century from the death of Christ.[1] At all events the signatures of three British Bishops[2] are appended to the canons enacted at the Council of Aries held about A. D. 314: and there can be, therefore, no reasonable doubt that a Christian Church was established in Britain some considerable time before that period. This original Church, as being apostolic, was of course pure and independent: at least, it could not have partaken of the corruptions of Rome *as she is*, because those corruptions, which have now so long prevailed in the Church of Rome, did not then exist. The Church in England suffered persecution in common with the rest of Christendom under Diocletian, (A. D. 234, 285) and boasted a martyr in St. Alban. It was blighted by Arianism, and subsequently by Pelagianism, and when this country, after the departure of the Romans, was overrun by the Pagan Saxons, its systems, monuments, and records were for the most part swept away. Enough, however, remained to show, that it *was* an independent Church, and untainted by the later corruptions of Rome; corruptions which, in point of fact, as I have said above, had not at that time any existence.

At the close of the sixth century Augustine [A. D. 597] was sent into Britain by Pope Gregory the First, surnamed the Great; and upon his arrival there were still found, in spite of Saxon persecution British Bishops who refused submission to the Papal emissary, although the Pope was then probably actuated by a true Christian spirit in his designs towards the country. He was, at least, so far from having adopted the pernicious tenets of some of his successors, as to have declared plainly that "whoever should desire to be styled Universal Bishop was Antichrist;" and he averred that none of his predecessors had consented to be so styled.[3] Augustine also, himself, though an emissary of Rome, was ordained Bishop, not by Roman, but by Gallic hands, having received consecration from Etherius, Archbishop of Arelate in Gaul.[4] So that, although it must be, and indeed willingly, may be, conceded, that to Gregory and Augustine the Church in England owed its restoration; yet certainly neither this obligation, nor the manner in which it was received, could have been sufficient to cancel the previous independence of the British Church. And the interference of Rome at this time must be looked upon as the friendly succor of a more flourishing sister towards a sister in distress, not as the authoritative assistance of a mother towards a daughter, owing existence to her at the first, and bound to pay her due submission and obedience for the future.

From this period accordingly, until the invasion of the Danes, [600, 900] and the reign of Alfred, the Church of England continued as she had been from the beginning, a distinct and independent branch of the Church Catholic or Universal.[5] She shared, indeed, as was to be expected, in the troubles and the corruptions of the time, and owed, in common with other European nations, much to Rome on the score of learning and of counsel; yet she produced divines and historians of her own, was governed for the most part by native bishops, and framed, as is the right of every particular or National Church, her own internal regulations, in all things indifferent.[6] The bishops of Rome, it is true, endeavored to exercise dominion over her, and were more or less successful, at different times, and in different places; but their supremacy was continually protested against, and was evidently not a right, but an usurpation. For instance, it had been not unusual, during the long friendly intercourse between the Churches, for the English Primate, to receive as a compliment, his pall from Rome. And this circumstance the Romish bishops desired now to interpret, as implying not alone the primacy, but the supremacy[7] of their Church, and as indicating the necessity of the Pope's sanction to the appointment of the English metropolitan. They would fain have maintained that the Church of Rome was not only prior in rank to that of England (which is rightly to be allowed) but also that the bishops of Rome possessed power and jurisdiction over the clergy and the realm of England. But there exists at this day (to quote but one of many similar testimonials to the contrary) a letter addressed about A. D. 798 to Pope Leo III. by the British Bishops and Clergy, protesting against the necessity of their metropolitan's receiving his pall from Rome, because the early records of the Church went to prove that some of their Archbishops had not received a pall from Rome at all.[8]

King Alfred [born A. D. 847; visited Rome, A. D. 842, 854; acceded A. D. 871; died A. D. 901] was by circumstances much led to a close alliance with Rome, having been sent there (as was not unusual) in his early youth, and having received great compliments and notice from the Pope. Nevertheless, in his day, there continued a broad line of distinction between us and Rome, on more than one point of after controversy.[9]

From the reign of Alfred to the Norman conquest [A. D. 901, 1006] may be dated the rise and spread of the monastic system, so favorable afterwards to the designs of Rome, and so fatal to the unanimity of the English clergy. There remain to us, however, among other records, the homilies of the Saxon Ælfric, written during this period, which show satisfactorily that, though declining in purity in some very important particulars, Britain did not yet hold such opinions upon Saint Peter's alleged privileges, and upon Papal jurisdiction, as Romanists have maintained in later ages.[10.]

William the Norman courted the favor of Rome in his designs on England; and, after his advancement to the throne, a Papal legate was for the first time established in his kingdom.[11] William, however, would by no means allow his subjects to recognize any one as Pope, whom he had not first himself approved; or to admit any ecclesiastical canons not ratified by his own authority; or to obey any Papal bull or writ, without his royal sanction.[12] Nevertheless, from this time the independence of the British Church was so far undermined, that England became a constant source of Papal intrigue and interference, and sunk gradually more or less under the dominion of the popes, in proportion to the influence which they exercised over the character of the reigning sovereigns, and the state of European politics.

The Saxons, although they admitted the primacy of the See of Rome, had never acknowledged its title to dominion. But the reception of Papal legates by the Normans did, though unintentionally, yet virtually admit this title. And from the Norman conquest, accordingly, encroachment followed encroachment on the part of Rome, till the independence of the English Church was well-nigh lost.

King Henry II. [A. D. 1154, 1189] made submission to Pope Alexander III., and received absolution from his legates for the murder of Archbishop Becket, committed by some gentlemen of the royal household.[13]

King John was excommunicated by Pope Innocent III., and made many weak concessions to his power.[14] Among the rest he consented to pay tribute, and, in short, that Papal jurisdiction practically existed in England is undeniable.

It was, however, still protested against, as before. It existed as an usurpation, not a right. Occasionally some sovereign or prelate, bolder or more learned than his fellows, would resist this usurpation; but the weak and ignorant submitted. And the clergy, partly, it may be supposed, from a just reverence carried beyond its due limits, but more, it must be confessed, through ignorance, or desire of personal aggrandizement, too generally sided with the court of Rome.

Many of them, however, have not the less left behind their protest against the abuse, and their testimony that the Romish jurisdiction was not legal, but usurped.

Among these champions, one very remarkable is Robert Grostete, Bishop of Lincoln, from A. D. 1205 to 1254, in the reign of King Henry III. [A. D. 1216, 1272.] He complained of the degeneracy of popes, and of the consequent injury to the Church; refused to obey the bulls from Rome; and actually declared the Pope himself to be a heretic and Antichrist.[15]

John Wicliffe was equally clear in his testimony to the same point, in the reign of King Edward III. and received the support of a large and influential body both among the laity and clergy. During this reign also, the payment of that tribute to Rome, which King John had first sanctioned,[16] and which was known by the name of Peter pence, was refused by the king. Upon this, when the pope, Urban V., in the year 1367, threatened to cite him to the court of Rome in default of payment, he laid the matter before his parliament. And that Assembly unanimously declared that King John could not, without the national consent, subject his kingdom to a foreign power. They, therefore, determined to support their sovereign against this unjust pretension.[17]

But, indeed, if the clergy had been silent, which they were not all or always, there exists among the statutes of the realm sufficient proof not only that the power of the pope in England was never formally recognised by any act of parliament, or other constitutional authority, but also that his claim to it was constantly repudiated and disallowed. There is, in fact, scarce a reign from that of Henry III. to the period of the Reformation, in which the assertion of Papal supremacy has not been treated as a novelty and an usurpation. Even during the preceding reigns there was a continual protestation against Papal power. William I. and William II., with natural sternness and obstinacy, Henry I., with intelligence and firmness, resisted the vast schemes of Gregory VII. and his successors; and though from the reign of Stephen to that of John, the Romish interference was more tamely borne, it was borne always as an evil, in some respects advantageous, and not to be escaped, never as an acknowledged or legal right. The evidence upon this subject is so full, that it would overload the argument to give it at great length. In the twentieth year of the reign of King Henry III., i. e. A. D. 1236, we meet with the assertien, as of a fact universally acknowledged, that the canons and decrees of the church of Rome had hitherto been of no force in England.[18] And this assertion was maintained throughout, from that time to the reign of Henry VIII, to be the truth. It continued also to be the basis of the laws of the realm, although, in point of fact, the power of the pope was oftentimes sufficient successfully to contravene the law.

The reign of Edward I. [A. D. 1272, 1307] was remarable for a distinct statute, declamatory of the Church of England's independence of the Church of Rome.[19] A similar declaration followed, in a different form, during the reign of Edward II.[20] [A. D. 1307, 1327] How boldly the same truth was maintained in the succeeding reign, both by Wicliffe and by King Edward III. we have already partly seen.

During the reign Edward I. [A. D. 1327, 1377] a statute was passed declaring it *penal to procure any presentation* to benefices in England from the court of Rome;[22] and another, by which any person carrying a cause of appeal to the court of Rome, was outlawed. These laws, however, seem to have slumbered under Richard II. or to have been feebly enforced, as also under Henry IV., V. and VI. [A. D. 1367, 1467.] And Pope Martin V. wrote a severe letter to King Henry VI., threatening with damnation all who should obey them. There are, nevertheless, many traces during all these reigns of the same laws being held both just and binding; and, indeed, they were more than once confirmed, and other similar enactments added to them, although often infringed with impunity, or incompletely carried into execution. [A. D. 1461, 1509.] Again, in the reigns of Edward IV., Richard III., and Henry VII., the same state of things prevailed. The Pope too often exercised a jurisdiction over England, although such exercise was repeatedly condemned by the laws, and pronounced intolerable by the highest constitutional authorities of the land[26]

Thus, then, we arrive at the commencement of the period of the Reformation; and thus it appears that the supremacy of the bishop of Rome in England was a gradual encroachment and an usurpation, not a part of the original constitution of the British Church. It was an illegitimate dominion, exercised partially, depending upon circumstances of secular policy, and continually protested against by English bishops, sovereigns and parliaments, from the day of its first commencement to its close. And the Church of England, therefore, having never been a part of the Church of Rome, or subject lawfully to its authority, could never be guilty of the sin of schism by any rejection, at whatever time, of Papal doctrines, discipline or practice.

Such is a brief sketch (for without writing a complete history it is not possible to give more than a sketch) of the answer made to a Romanist, asserting that Popery was the established religion in England before the Reformation; Popery being, so far, considered mainly as consisting in the supremacy of the pope, or bishop of Rome.

To be continued.

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[1] See Bp. Stillingfleet, Origines Britannicæ, cap. i. p. 1. and 36; Straker's Edit, 1837. Also Soames' Anglo Saxon Church, cap. i. 2nd Edit.

[2] Eborius Bishop of York; Restitutus, Bishop of London, and Adelfius Bishop "de civitate Colonia Londinensium," supposed by Abp. Usher to be Colchester. See Bp. Stingfleet, Orig. Brit. cap. ii. p. 76; also Soames' Anglo-Sax. Ch cap. i. p. 27, note.

[3] See Bp. Godwin de Conversione Britanniæ, p. 34, fol. Cantab. 1743.

[4] Bp. Godwin de Convers. Brit. p. 30. Beda. Eccl. Hist. Gent. Angl. lib. i. cap. xxvii. p. 24, Ed. fol. 1563. Other authorities make Virgilius, Bishop of Arelate at the time. Arelate is the modern Arles in France, near the entrance of the Rhone into the Gulf of Lyons.

[5] The simplest explanation of what is meant by the "Church Catholic" is to be found in a hymn called "Te Deum laudamus," appointed to be said or sung in our daily Morning Service, immediately after the reading of the first Lesson. There we find "The Holy Church *throughout all the world* doth acknowledge Thee," &c. The Church of Christ then is called Catholic or Universal as being intended to embrace every nation throughout all the world, and not confined, as was the Jewish Church, to one peculiar people. And every national Church, or the Church as existing in any particular nation, is a branch only of the Church Catholic Universal, united with it in all things essential to the constitution of the Church of Christ, but independent in all things accidental or indifferent.

[6] By "things indifferent" we mean things in which the Christians of different countries may lawfully use different customs. "Things essential" are those which all Christians must observe, without distinction of country, and which cannot be neglected without neglecting Christianity itself. For instance, Baptism is essential in the Christian Church, because our Lord gave commandment to "baptize all nations." But whether a person at his baptism be immersed under water, or only sprinkled with it, this is indifferent. In a warm climate that custom may with propriety be observed, which in a cold climate may with equal propriety be neglected.

[7] By "primary" is meant *priority of rank:* "supremacy" implies *lawful power to control.* The Bishops of London among us, are prior in rank to other Bishops: but they have not therefore lawful power to control other Bishops in the regulation of their dioceses. And in this same manner the Bishops of Rome originally were prior in rank to English Bishops; but they have not therefore any lawful power to control English Bishops in the government of the dioceses of England.

[8] See Blunt's Sketch of the Reformation in England, p. 51, 52, 4th Edit.

[9] Transubstantiation may be particularly instanced. Erigena, the great opponent of this then novel error was patronised by Alfred. Soames' Anglo-Sax. Ch. p. 156 158.

[10] Soames' Anglo-Sax. Ch. p. 218, 223.

[11] The legate was Ermenfroy, Bishop of Sion, dispatched by Pope Alexander II. Hume's England, i. 341; Lond. 1818—Papal legates had visited England in the reign of Offa, A. D. 787, but they were not established here as residents. Soames' Anglo-Sax. Ch. p. 116.

[12] Hume's England, i. 345.

[13] Hume's England, ii. 83–85.

[14] Hume's England, ii. 219, 220, 226, 231, 233, &c.

[15] Bp. Godwin de Præsul. Angl. p. 290, 291.

[16] King John first paid Peter-pence as a tribute. Originally the money so called was a charitable donation of the Saxon prince Offa. But the Romish court, as early as the reign of William I. interpreted it to be a badge of the subjection of England to Rome; an interpretation which William would by no means allow. Hume's England, i. 66 and 361.

[17] Hume's England, iii. 225.

[18] Statute of Merton, 20 H. III. cap. 9.

[19] Stat. 35 E. I. Carlisle.

[20] Strt. 9, E. II. Artic. Cleri, 16.

[21] Stat. 21, E. III. 40.

[22] Stat. 25 E. III.

[23] For instance, Stat. 16 R., II. cap. 5; 11 H. IV. cap. 37; and 7 H. IV. cap. 6; 3 H. V. cap. 4; 8 H. VI: with others.

[24] Stat. 9 E. IV. f. 16; 2 R. III. f. 22; 1 H. VII. f. 10, &c.

Communications.

For the Churchman.

Mr. Editor,—Two late articles in The Calendar, noticed by you in a manner which cannot but be highly satisfactory to soundly thinking men, have given me a painful reminiscence of the very discreditable character into which its predecessor, The Church Chronicle, sank before its termination. I refer to The Calendar's notice of Dr. Seabury's retiring from the editorial charge now so well held by yourself, and its more recent article respecting what it calls a *Romanizing clique* in this city, and respecting the General Theological Seminary.

In the first of those articles, your predecessor is virtually accused of sacrificing principle, and a regard for the great interests of the whole Church, in order to waste his time and energies on "a merely ephemeral and local matter;" or of having so weak or perverted a judgment, as to invest that matter with an importance altogether above its merits. I apprehend it will not be so easy for the Calendar to satisfy the intelligent portion of the community, that his insinuations are entitled to much respect, when levelled against Dr. Seabury's consistent and disinterested devotion to principle, or his sound judgment. The editor ought to know that this "merely ephemeral and local matter" has been thought of sufficiently general interest, and sufficiently permanent in the great principles involved, and in its probable consequences, to engage the special and earnest attention of the Church throughout the country, and of its General Convention; and that the views of it so nobly taken, and so ably vindicated, by the late editor of The Churchman, and so honorably endorsed by yourself, are thoroughly approved by many of the purest, wisest, and best men of the nation; of whom Connecticut is by no means without its share. Worthy of your excellent paper, Mr. Editor, and of your own Christian and clerical character, is your manly declaration on this subject, "We hesitate not to say, that when party feeling has perished, and recent sad events have become the distant records of history, the so-called 'diversion' will be hailed as the ablest efforts of 'the noble pen and comprehensive powers of Dr. Seabury,' and the undying palm leaves in his chaplet of fame." There are some minds of so hard a texture, and so cold a temperament, and that have in them so little of the unselfishness of Christian sympathy, and of sound Catholic principle and affection, as to be ever ready for any pretext to save them from being troubled with the sufferings and trials of others; however grave and important the principles involved. They are welcome to the unmanly satisfaction that may hence arise.

I am inclined to think, Mr. Editor, that your correspondent "R. R. C.," in your paper of April 14, is right in supposing that there is a connection, throwing light on the *animus* of the Calendar, between this article respecting your predecessor, and the other relating to the New-York clerical delinquents, and to the Theological Seminary. The Diocese of New-York does not shape itself, in this so-called "ephemeral and local matter," to suit The Calendar. It must therefore seek occasion against that diocese, and try to increase the odiousness of the principles and feelings it cherishes respecting its Bishop, by accusing it of having, at its very heart, and in dangerous contact with the General Seminary, located in its metropolis, a most mischievous Romanizing clique—"treacherous" clergy, characterized by "a lack of principle and Christian morality," "a lack of manliness and honor," "a contempt for the Prayer Book, and a manifest going after other things, many of which are contrary thereto."

Brave words these! And were it not for more serious features, in a religious and moral point of view, of this self-constituted oversight of the affairs of the Diocese of New-York, it would, in all its aspects, be supremely ridiculous. The writer may know something about that diocese—its general character in a religious and ecclesiastical point of view, for uprightness and intelligence, for love of Christ and the Church, for appreciation of duty, and the measure and spirit of its discharge. He may know something of its Standing Committee, and the qualifications of its members for the peculiar responsibilities now devolved upon them. Does he expect to improve his reputation with sensible men, and his standing among his brethren, and his usefulness in the Church, by thus putting himself forward as the wise and venerable monitor who is to rebuke New-York for its negligence, and to drive it into the way of duty? Not feeling myself competent to this allotrioepiscopizing—to say nothing of its moral character—I will leave the charge of that diocese where it belongs, happy if, by the help of God, I may attain to an humble degree of fidelity in the proper duties and responsibilities of the state of life to which it hath pleased Him to call me. A great deal of that sound wisdom and discretion, for which I am by no means conscious of being distinguished, is needed, especially in these days, in the holding and exercising of authority in the Church. Her best interests are very nearly concerned in the *spirit* in which those interests are sought to be promoted, and especially in the well-timing and well-tempering of censure and admonition. Of vital importance, too, is it, to know when necessity cannot dispense with formal and rigid discipline, and when Christian kindness and lenity, or Christian earnestness and expostulation, or private official, or, where age and standing justify, fraternal, counsel and admonition, will be of better effect. It may be, also, a very wise and wholesome regard for the best interests of the truth and the right, which sometimes leaves waywardness to the consequences upon it of the surrounding prevalence of sound principle and feeling.

There may be *cliques* who think the Church not sufficiently Catholic, and those who think it not sufficiently evangelical—cliques who think the Reformers went too far, and those who think they did not go far enough—cliques who think the Articles might be improved, and those who think the same of the Sacramental Services, the Catechism, the Ordinal, or the Institution Office—cliques who think that in protesting against Rome, we are unjustly treating much that she has good in her, and those who think that in avoiding ultra-protestantism, we are doing injustice to evangelical denominations—cliques who think they can criticise some Romish, and those who think they can criticise some ultra-protestant, Calvinistic, and puritan, terms, into a very good meaning—cliques who show their little knowledge, or weak judgments, or jesuitical artifice, in theology, by flouting the sound reformed Catholic as a "mere Anglican," or by the unprincipled sneer at the teaching of the "Anglican Book," that is, the Church of England Liturgy, "What is that to us *Protestant Episcopalians of these United States?*"—cliques who are constantly endeavoring to gratify a fault-finding disposition, some in one direction, some in another; so they can but find indulgence for their favorite fretting mood—cliques who love to be busy-bodies in other men's matters—cliques of the Diotrephes-school, loving to have the pre-eminence; and if they have not merit to induce it from the respect and confidence of others, will try to make a way for themselves, whoever or whatever (the more conspicuous and elevated the better) may have to be encountered.

I believe there are few dioceses better able to take care of any such cliques that may be within them, than New-York. There is in it such a prevalent and growing influence of truly evangelical and Catholic principles and feelings, as to be ordinarily sufficient for the quiet but effectual resistance of such idiosyncracies. There are many wise and good men in it, whose private counsel of Christian love and knowledge may have a powerful wholesome influence over them. There is a conscientious rectitude which will visit the obstinate and self-elated with disappointment of hopes of success; and the sternness of whose frown of virtuous reproof, will compel them to be comparatively harmless.

If there is any truth in The Calendar's charges against New-York, the treatment of them is in wise and good hands, where the order of the Church has left it; while this radical mode of public agitation, instead of the more Christian and conservative procedure inseparable from good Churchmanship, is prima-facie evidence that the merits of his cause are suspected by the agitator himself. Very safely too may the youthful champion of the alleged "clique" be left to his own diocese. His real excellence and worth are there known and respected, and there too, doubtless, the disinterested chivalry of his championship, the principles and feelings on which it rests, and the mode of its display, will be duly appreciated, not, it is hoped, without conveying to his honest and good heart, a lesson of great value throughout what I pray may be his long and useful life and ministry.

It is proper for the writer to say, that if there is among us a Romanizing clique—and appearances, unhappily, are too much that way—he has no sympathy with it. He considers the popish system to be a very unscriptural and dangerous one. He thinks the same also of many of the systems of protestantism, and those too which are among the loudest in their praises of the protestant principle. Socinianism, pelagianism, rationalism, universalism, Calvinism, puritanism, and every system which has abandoned the Apostolical Succession, the enforcement and habitual use of the Apostles' and Nicene Creeds, and worship by a Catholic and evangelical liturgy, he regards as inimical to the Gospel, and as what cannot be abetted or encouraged by the members of the Church, without danger to her purity and interests "Cliques" in favor of any of them are to be greatly deprecated by all who love our Lord Jesus Christ in sincerity. The truth as it is in Him—the sound Catholic truth of His Gospel, revealed to man for the government of his faith, of the affections of his heart, and of his outward religious and moral obedience—is surrounded and menaced by adverse influences from all these sources, popish and protestant. The inquiries and investigations respecting that truth, which have, of late years, been so industriously and deeply prosecuted, and the growth and strength thus, by God's blessing, accruing to the Catholic cause, have added to the intensity and artifice whereby the weakening and injuring of that cause has been sought by the abettors of popish and protestant errors. Men within the circle of outward Catholic profession, but not well rooted and grounded in its principles, and with minds lacking the just appreciation of them, and hearts unwarmed by the true love of them, have thus been led to compromises, associations, co-operations, studies, fanciful indulgences, questionable practices, laudatory enconiums, and other inconsistencies, that weaken the cause to which they still profess attachment, and strengthen the influence of popish and prostestant hostility to the Gospel. And these opposites aid each other. Romanizers drive many, through disgust, into the ranks of ultra-protestantism; and the abettors of ultra-protestantism drive many, on the same principle, into popery: and both, while they remain in the Church, seriously disturb her peace, and disquiet the minds, and grieve the hearts, of her true and faithful children. If published indications and insinuations, and even more pointed efforts and avowals, and unconcealed cherishing of usages and conformities, and gratifying of the desires of the eye and ear, exhibit an undue tenderness towards Romish perversions and abuses of catholicism; so is the Church much injured and offended by proofs of like disaffection with protestant errors, corruptions, and misdeeds in view. Very bold have been obtrusions upon the Church of most unchristian errors of this class, respecting its own character, its ministry, and its sacraments; and very lamentable is the prevalence among us of compromises, associations, co-operations, apologies, commendations, and favor-seeking, going to strengthen the influence of protestant schism and heresy—of systems, of which Divine Providence has given us abundant proof, in past ages and in the present, that their sure tendency is to infidelity.

Great cause have we, however, of gratitude for the reasonable hope that sound evangelical catholicism is increasing and strengthening among us. And although this may add to the intensity of the opposition to it; yet does it also encourage the consoling hope and trust, that faith, and piety, and firmness, and consistency, in devotion to the truth and the right, will be blessed to the gradual undermining of error, and reclaiming of the erroneous.

Experience shows the ingenuity with which tendencies to both popery and ultra-protestantism will wrest Scripture, fathers, and ecclesiastical standards, into apparent authority for them, and multiply anglican, or other boasted Catholic teaching, for proof in their behalf; and with which refuge will be sought behind that grand specific for the age's mental and spiritual maladies, the right of private judgment, and behind the age's assumed right of determination between essentials and non-essentials, and the full license it gives in settling the boundary between opinion and doctrine.

The point at which reasoning, and counsel, and admonition, and reproof, and the quiet working of truthful iufluences, should be superseded by the rigors of discipline, is one which it requires much wisdom, discretion, and well regulated Christian principle and feeling, rightly to discern. When discipline does come, it of course must come impartially.

As it respects the Theological Seminary, the editor of the Calendar has been guilty of disingenuousness utterly unworthy of a Christian, and a Christian minister. He published an article which almost every reader took for granted, and altogether reasonably so, was meant to contain a charge against the Seminary, of having a dangerous degree of Romanizing in it. He tried to evade the consequences of this, however, by denying that he made any such charge. What are his words? "This—Romanizing—is what we feel it our duty to point out, as infecting the neighborhood of our General Theological Seminary, and RENDERING THE LABORS OF ITS ABLE PROFESSORS ALMOST INEFFECTUAL, by the ensnaring influence which it exerts through young men UPON YOUNG MEN ENGAGED IN THE STUDY OF DIVINITY." Now, what can this possibly mean, but, that in consequence of ensnaring influences in the neighborhood of the Seminary, the labors of the professors are rendered almost ineffectual, because those influences are successful upon the students? Here, then, we have this doughty gentleman accusing the Faculty of inefficiency, and the students of unsoundness, and then trying to make his readers believe that he is so silly as not to see that his words mean all this. If he is an Alumnus of the Seminary, I can only say, that his sonship appears to me very much like that described in Isaiah, i. 2. If he is a Trustee, he has done himself no credit in following the radical precedent set by the Bishop of Virginia, of having recourse, for remedy of the Church's ills, to popular agitation, rather than orderly and conservative efforts within the line of official duty and responsibility.

I do not think that Bishop Brownell, because he has expressed his confidence in the editorial management of the Calendar, and has recommended it to his diocese, is, therefore, responsible for it any farther than that it shall not array itself against those great principles concerning the Gospel and the Church, which he approves, without having his confidence and recommendation withdrawn. For its views and course on minor matters of opinion or policy, he ought not to be held responsible. The present, however, it strikes me, is a case of no ordinary character. The Calendar accuses the Faculty of the Theological Seminary of inefficiency; and what adds to the point of the charge, inefficiency to which they have been reduced by the counteracting influence of *young men* out of the Seminary. Can any thing more truly indicate peculiar want of proper qualifications for their office? It also accuses the students, or some of them, of doctrinal unsoundness—of Romanizing—on account of the "ensnaring influence" over them of these neighboring young men, and the incapacity of their Professors to meet the evil. It would therefore appear, that the bishop of the diocese in which the accusing paper is published as his official organ, and with his sanction and recommendation, and who is publicly known as the patron of the accusing editor, and who is, moreover, a visitor and trustee of the Seminary, can hardly satisfy the just expectations of the Church, and of the friends of the Seminary, without withdrawing his sanction from the paper, unless the accuser either takes the responsibility of adopting all regular and proper methods for bringing the Faculty and students to a fair trial under his charges, or else retracts those charges.

N. K.

For the Churchman.

"My Father giveth you the true Bread from heaven: for the Bread of God is He which cometh down from heaven, and giveth life unto the world."

These words of our Blessed Lord, recorded by St. John in the sixth chapter of his Gospel, verses 32 and 33, were the commencement of one of the most remarkable and mysterious interviews which Christ ever held with men. There appear to have been present a mixed company of Jews, besides many who considered themselves His disciples, and the Apostles. The expression which immediately followed the above declaration, "Lord, evermore give us this bread," and which seems to have been concurred in by the company generally, was probably, in most of them, the result of a merely carnal view of the subject, caused by a gross misapprehension of its true meaning, and an oversight of the peculiar phraseology, "the bread of God is *He*," &c. Christ immediately reverts more particularly to this point: "*I* am the Bread of life;" and soon adds, "I came down from heaven." The particular proposition, "I am the Bread which came down from heaven," now arrested the attention of the Jews, and caused them to murmur at Him. Their murmuring, however, does not appear to have been because He called Himself Bread. This might have been overlooked, on account of the strangeness of the other declaration. "How is it," asked they, "that He saith, I came down from heaven?" Possibly, also, His simply calling Himself Bread, may have been recognized by them as a double figurative reference to instruction, as wholesome nutriment, and as a personification of the Instructor. After some very precious counsels, well calculated to prepare the way, in humble and willing hearts, for all that was to follow, Jesus repeats what He had said before, with much and important enlargement: "I am that Bread of Life. Your fathers did eat manna in the wilderness, and *are dead*. This is the Bread which cometh down from heaven: if any man eat of this Bread, he shall *live forever*." Then a great change takes place in His expressions. Jesus explains what He means by Bread; if that can be called explanation, which but reveals the fact that a still deeper mystery is involved, and a still more incomprehensible object presented to faith. "The bread which I will give is"—not My doctrine, not My precepts, not merely My spiritual grace, but—"My FLESH, which I will give for the life of the world." It is a miserable subterfuge of the proud foolishness of human wisdom, which represents Christ's giving Himself for men, as limited to the sacrifices which a benevolent being makes of ease and comfort, his labors in instruction and example, and his devotional seeking of the divine favor. Christ did more than all this. He gave His flesh. He suffered, bled, and died, as God-Incarnate—"the Word made flesh." As the sins of men for which He atoned were those of both body and spirit, so were His atoning sufferings in both. As, for extending to men the blessings of His atonement, He gives them His Spirit, so, as a part of their being partakers of His grace, He gives them that bread, or food, which is His flesh which He gave for the life of the world.

This reference to His flesh seems to have dissipated whatever ideas the Jews might have had of bread being but a figurative expression for spiritual food and nourishment: "How can this Man give us His flesh to eat?" Neither now, nor afterwards, in this interview, did Jesus give any explanation of this, but proceeded to enlarge upon the astounding proposition, in a manner clearing showing that He required them fully to receive it as a fact, however mysterious and incomprehensible. He "said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day: for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the Living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me."

Having thus enlarged on its real meaning, Christ repeats His former declaration, "This is that Bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth of this Bread shall live forever."

After hearing these things, "many of His disciples said, This is an hard saying, who can hear it?" Jesus, however—evidently intending not to remove the deep mystery on which they were required to stay their faith, and not yet to show how this great duty of eating His flesh and drinking His blood was to be discharged—avoided explanation; but would encourage them to cease their murmurings, and receive with meekness, and with undoubting faith, all that He had said, by referring to His heavenly nature, and to that spirituality of His teaching, and of His acts and requirements, which, though having to do with what are outward and visible, so combines them with the inward and spiritual, as to remove them, in their legitimate intent and bearing, from the operation of low and carnal views. Still, so enslaved to these views were "many" even of those present who were "His disciples," that they "went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe, and are sure, that Thou art that Christ, the Son of the Living God."

Herein this blessed Apostle manifested the true spirit of a Christian. Nor does it at all derogate from its sanctity to say, that he manifested also the true philosophy of religion. All the proofs, and more than the proofs, which St. Peter had, are available for us, in testimony that Jesus is that Christ, the Son of the Living God, Who Himself is God. The only enquiry, then, on the subject of religion, which true philosophy dictates, is, Hath He said or done it, or hath it been said or done by His authority? Now we believe, and are sure, that all that is above related did occur exactly as related. It is therefore true, of the flesh and blood which Christ gave for the life of the world, that except we eat the former, and drink the latter, we have no life in us; that whoso eateth His flesh, and drinketh His blood, hath eternal life, and He will raise him up at the last day; that he that eateth His flesh and drinketh His blood dwelleth in Him, and He in him; that he that eateth Him, even he shall live by Him.

It pleased God, through the whole of that progressive system of the grace, mercy, and truth of the Gospel, which began with the promise of the Redeemer in paradise, and the essential development and ordering of which terminated with the lives of the apostles, often to anticipate, by His revelations and instructions, the bringing in of such additions and changes as in His wisdom and goodness He saw fit, in the order and operations of His Church, and in the duties of its members. Although, therefore, there was nothing in the then existing appointments of the Church, to which the above mysterious sayings of our Lord could be supposed immediately to refer, yet that is no reason why we ought not to suppose that such appointments were in their meaning; and faith, and love, and a principle of obedience, dictate that we humbly search the Scriptures for any farther light which they may throw on the subject. And surely we may say, with profound gratitude, God hath also revealed this unto us.

The great duty for which we are to seek farther guidance, is, that men should eat the flesh and drink the blood of Christ, as a means of spiritual and eternal life, and of having their bodies raised up, at the last day, for their enjoyment of the latter.

Of the flesh thus to be eaten by Christians, our Lord says, "The *bread* that I will give"—I *will* give, an expression denoting a future giving—"is My *flesh*, which I will give for the life of the world." Let the reader now turn to St. Matthew xxvi. 26, 27, 28; St. Mark xiv. 22, 23, 24; St. Luke xxii. 19, 20; 1 Corinthians xi. 23—26. He will there find that Christ, the night before His death, took *bread*, and said this is *My body* which *is given for you*, and brake it, and *gave* it to His disciples, saying, Take eat. Here then was a *giving*, to be eaten, of *bread* which was *His body* or *flesh*, that *was given for the life of the world.* He also took the cup of wine and said, This is *My blood*: drink ye all of it. Here then was an appointment showing how we are to drink the blood of the Son of Man.

That this eating of the flesh and drinking of the blood of the Son of Man was not an act specially for the apostles at that particular time, but was intended to be of the general and permanent obligation intimated in the sixth chapter of St. John, appears from the addition of the memorable words, "This do in remembrance of Me;" which clearly imply that the doing here meant was not the mere eating and drinking ordered to be *then* done; but a something to be done when, Christ having left them, was to be remembered, or commemorated. Nor was it, in this aftertime, to be the mere eating of bread and drinking of wine. In reference to the latter, it is said, "This do ye as oft as ye drink it in remembrance of Me"—not surely implying that wine was never to be drunk except in commemoration of Christ; but that, *when* drunk in such commemoration, what the Saviour then did was to be done, that is—as the Holy Church throughout all the world hath always testified—His priestly acts are to be imitated by His priests, in the taking, blessing, and breaking of bread, and the taking and blessing of the cup of wine, and pronouncing over them His own consecrating words, "This is My body," "This is My blood," and giving them to be eaten and drunk, as such, by the faithful.

In Acts ii. 42, we read, touching the religion of the first Christians, that "they continued steadfastly in the Apostles' doctrine and fellowship, and in *breaking of bread*, and in prayers." In 1 Corinthians x. 16, we find St. Paul speaking, in obvious reference to an established and well known rite in the Church, as follows:—"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" And it is beyond all doubt, that the first Christians celebrated such a rite, and held it to be one in which, according to Christ's ordinance, His disciples were to eat His body and drink His blood, as an indispensable duty, and as a means of spiritual and eternal life. This duty, therefore, can hardly be denied by any who profess to follow Christ, and to derive their religion from the Bible.

"How can these things be?" is the natural heart's ready suggestion of doubt and difficulty, and it may be, of slight and scorn. Possibly we may here and there find "a master of Israel," who is inclined thus to dispose of "the deep things of God." It is humbly thought that the question "*how*" is altogether out of place with us poor weak mortals, whose highest wisdom is but foolishness. The only question becoming us, is, *Are* these things so?

Although, however, it is not given us to know how these things are; yet hath God been pleased to teach us how they are *not*. The bread which Jesus declared to be His body, He took and held in His hands: therefore, it was not, substantially, that body in whose hands it was held, and which, at the time, was living, acting, and speaking, in the sight and hearing of the persons addressed. The material in the cup had not been extracted from the veins of that living body; and therefore was not, substantially, the blood belonging to it. The bread and the wine, therefore, made by Christ His body and blood, were not made so in substance; and yet were made so in a symbolical and representative character, so close and intimate, that their being eaten and drunk, is the same to the Christian, in character and efficacy, as the eating of the flesh and drinking of the blood of the Son of Man.

This mysterious transaction is represented in the Bible as a *commemoration* of the sacrifice of Christ: therefore, it is not the *very offering* of the sacrifice of *Christ Himself*: and consequently the elements are not the substance of Christ's body and blood. The rite is a *showing of the Lord's death*,* by presenting before the Father, as a plea for the mercy which that death procured, in their divinely appointed symbols and representatives, the body and blood therein offered; by celebrating, with those symbols and representatives, the memorial of that death, as a declaration before the world of our faith in that death, as our only hope; and by communing on them, or jointly partaking of them, as a means of dwelling in Christ, and having Him to dwell in us, of living by Christ, and of being raised up at the last day and having eternal life; and as an act of Christian love and fellowship between the members of Christ.

The bread and wine were both included in our Lord's appointment and consecration, as the "holy mysteries" of His Supper. Neither, then, without the other, can be the Lord's Eucharist. If either is dispensed with, be it by a high-handed act of ecclesiastical impiety, or by profane development of fancied moral reform, it is sinful violation of the law of God: it is pouring contempt on the most hallowed of His appointments: it is substituting for one of Christ's sacraments a human observance, consisting of a mutilation of such sacrament.

A great principle pervading the Scriptures, which it is of the utmost importance for Christians to have always printed in their remembrance, is, that God's promises of a blessing on the observance of His laws, regard each and every of those laws as but a part of the great requisition that we love Him with all the heart and all the mind and all the soul and all the strength. The blessings promised to faith will attend that faith only which works by love in humble, sincere, and uniform devotion to all the commandments and ordinances of the Lord. And so of prayer, of sacraments, of alms-deeds, of fasting, of every religious duty, they are such, and so discharged, as God promises to bless, only when they spring from this true, living, and operative faith. When they do not, they are either of no account with Him, or partake of the terrible guilt of dissimulation and hypocrisy. Very solemn is the Bible's application of this principle to those who, "void of a lively faith, do eat the sign or sacrament of so great a thing" as "the Body of Christ, and drink the sign or sacrament of so great a thing" as "the Blood of Christ." The awful record is made of every one of them, that he is "guilty of the body and blood of the Lord," and "eateth and drinketh damnation to himself."†

B. T. O.

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* 1 Corinthians xi. 26.

† 1 Corinthians xi. 27, 29.

For the Churchman.

Presby'n Clergyman looking for the Church.

CHAPTER IX.—LITURGIES.

CONTINUED.

If kneeling be an aid to devotion in the closet, why may not its aid be permitted in the sanctuary? If kneeling be proper in our families, why is it not desirable where meet the visible and invisible of the one family in earth and heaven? If kneeling be thought indicative of life in the social meeting, why should it be abolished in the great congregation? The Saviour of the world lay low on the chill earth in prayer—why should I not bend the knee upon the cushioned floor? Such an one as Paul knelt on the bare ground at the water-side; why should not such an one as I kneel down within the warm and pleasant sanctuary? Even Solomon in his glory "arose from before the altar of the Lord, from kneeling on his knees;" why should not I with all my miseries fall down as low as he?

I have seen this instinct frequently betray itself in a Presbyterian congregation. In time of a revival, when there is indication certainly of deep impressions of the Divine presence—when the creature sinks into nothingness before Him—I have seen (and the same has been seen in a thousand places) the preacher kneeling in the pulpit—the suppliant kneeling in the pew—the "anxious seat" thronged with kneeling companies in presence of a kneeling minister—crowded prayer-meetings morning and night, where all could find "room to kneel"—and the most palpable proof, in vast assemblies prostrate on the floor, that *kneeling* or *prostration* is the posture indicated by the earnest mind in presence of its God. Heathens, Mohamedans, Papists, Jews, all stand around Him while they praise, and fall down before Him while they pray. Presbyterians—and they alone in earth or heaven—sit down to praise, sit down to pray! Long will they search in the scriptures for a license to this strange familiarity, and—let me say the word—this positive *indecency*. They will there find, perhaps, some standing, many they will find kneeling, others they will find prostrate in the dust, but none will they find sitting. And so indissolubly is the true idea of worship associated with prostration, that Presbyterian poetry swells above Presbyterian usage, and "Satan trembles when he sees the weakest *saint upon his knees*." Saint John has lifted the veil from the upper sanctuary and shows us four and twenty elders falling down before Him, and the universe of angels casting their wings into the dust and falling on their face around Him, as they present the vials with the prayer of the saints, or else fill the high vault above them with the song that is always new. How amazing the descent from such a scene into the midst of a company of mortals, separated at a distance measureless and well-nigh returnless from the favor and patience of God, against whom heaven's gates were once hopelessly shut; who are suspended by a hair over everlasting burnings, and who see the Son of God himself upon his knees in awful vigils for their safety, yet coolly sitting down when they praise, sitting or lolling on their seats when they pray! I have a thought—*an eloquar, an sileam*—let me say, I mean by it no uncharitable judgment of my fellow-creatures, I infer it mainly from the sectarian principle on my own mind—it is this: that *the system is incapable of producing a degree of reverence which may properly be said to amount to* WORSHIP. The whole theory of free-thinking reducing everlasting and boundless truths within the span of human reason, and in its extreme results refusing to acknowledge the Infinite *because* He *is* infinite, the unsearchable, *because* He *is* unsearchable, God *because* He is *God*—the whole theory, and the silent influences of the system are injurious, and in the end fatal to all reverence, and make the awful worship, which the Church Catholic has ever retained, a simple impossibility. That worship based on conceptions of the Divine nature now almost lost among sectarians, is to be reached only from some different starting point. I feel certain that under the influences of that system, I never could have risen to that awe with which I am now taught to fall before Him, and from which, as from some "scale whose lowest round is planted on the skies." I behold an immeasurable expanse between the creature and Creator, which is but the opening of another and another, and yet another, which lie in interminable series between the frail child of dust, and Him from whose hand he came. It may be doubted whether God as conceived of under a sectarian, free-thinking system, and so irreverently regarded and approached, be not a creation rather than the Creator of the creature. God has been known many an age to the Church; yet late in the nineteenth century, as if the world still slept, we see a writer in the columns of the New York Observer introducing *an argument* (!) advocating the propriety of *kneeling before Him*, with this extraordinary language: "The question as to the proper and appropriate posture to be assumed in the solemn duty of prayer, is one that *has begun* to awaken the attention of *the Christian public*." A precious thing this "*Christian public*."

For many years, while yet a Presbyterian, I often attended Episcopal worship on the week day festivals, and often even on the Sunday have I gone "by night," when the labors of a weary day were over; and it was with me, as it has been with many, that the oftener I went, the oftener I was compelled to go, where "honor and majesty were before Him, and strength and beauty were in His sanctuary." As yet I had not the remotest expectation of ever being numbered among "the children of the elect lady." Only I envied the sparrow her house, and the swallow her nest, and although I might not stay there myself, I *did* lay my young at thine altars, O Lord, my king, and my God!

But back to the miserable, empty, off-hand worship of my sect, like St. Paul to the body, I was obliged to go, less fitted to endure its husks and its inanity than I was before. Say, is it possibl for the most gifted mind *extempore*, in the presence of a promiscuous assembly to hit upon thought and language adequate to all the high purposes of worship? If I ask the question, it is because all my recollections would compel me to doubt.

As I know that, in better days in the Presbyterian church of Scotland, two books of public prayer were at different times set forth, so I have observed that in the heart of that church, there is at this moment, a throbbing for their re-adoption. I know it from their own lips, that many of the Presbyterian clergy in this country admit—feel—and, among themselves, deplore the vacuum which the loss of a liturgy has left, and would gladly restore a written form, if the downward tendencies of the system and of the times allowed; a form not, indeed, to be invariably binding, this were incompatible with their ideas of liberty and gifts and inspiration; but to be of discretionary use, and of occasional obligation. But as experience has shown that the very reading of the scriptures, when left to the discretion of the minister, has fallen into sad neglect, as has it been proven by history, that liturgies, when when entrusted to the same discretion, fall into disuse, and even into oblivion. But having heard these unavailing regrets for the lost forms of worship, from some of the most distinguished of my former brethren, and having heard the like sentiments falling, even at Princeton, from "those that sit in Moses' seat," it is not strange that gradually the suspicion grew upon me, that, in this respect, also, namely, the great ends and uses of all religious worship, Episcopacy had a most enviable advantage. I was, too often for my peace, and comfort, disquieted and grieved by the so called devotions to which I was compelled to *listen*—their irrevent familiarity—their cold and wordy emptiness—their forced ejaculations—their sluggish drawl—the thousand blemishes, defects, redundancies, extravagancies of their off-hand homage with which we were taught to approach a Being in whose sight the heavens are dark, and the angels chargeable with folly.

But it is now so long since I was conversant with the evils which it is desirable to forget, that I shall refresh my memory by a method that will exempt me from all suspicion of drawing on my own imagination. The Boston Recorder has long been the organ of orthodoxy, in a community of great intellectual and moral elevation, and may be supposed to be quite competent, from its ample furniture of facts and from its own cultivated tastes, to express a judgment in the premises. The editor, whose language I shall not materially alter, but shall be obliged in some cases to abridge, puts forth the following as "*some* of the faults of *public prayers*." He does not notice, it will be observed, the blemishes of social worship, where the brethren indiscriminately try their "gifts." His remarks have exclusive reference to the classic ground and higher dignities of the pulpit and an educated ministry.

"Some of the faults of public prayers are the following:

1. *Doctrinal* prayers, or prayers designed to inulcate certain doctrines, which are regarded by the speaker as essential or important. Should a prayer be thus converted into a sermon?

2. *Historical* prayers, in which are comprised long narratives for the information of persons not acquainted with the detail of the facts referred to. But is narrative the business of prayer?

3. *Hortatory* prayers, intended to stir up the zeal of the congregation, in regard to some particular subject or enterprise, which at the moment may be thought interesting.

4. *Denunciatory* prayers, designed to warn the audience against certain errors or practices, to put down certain sentiments, or to awaken towards them indignant feelings, being appeals to men, not addresses to God." Fire from heaven is constantly invoked; temperance, abolition, revivals, missions, anything will furnish fuel for the passion; and the lash of a 'local public opinion,' manufactured, perhaps, in some miserable village, is mercilessly applied to some penitent individual or class of individuals in prayer. Innumerable instances tread one upon another in my memory; but it is needless to recite them. Now let the variances, emulations, and strifes, of Episcopalians, be what they may, we keep them out of our devotions; hence, when sectarians look on, expecting to see us the next moment separate in schism, "we have an altar" where strife cannot come; we forget our differences at the throne of grace and prayer "with one mouth" still keeps us one.

"5. *Personal* prayer, which springs from a desire to administer a secret rebuke, or to bestow commendation, some individual being expressly in the mind of the person praying." How often have I heard the praises of a dead minister or deacon follow him, like the chanting of a requiem, from the pulpit, proclaiming to the Almighty the dead man's title to canonization. How often have I heard a visiting clergyman eloquent in eulogiums upon the blushing or unblushing pastor of a congregation, whose virtues and usefulness were represented to the Lord as reasons why his invaluable life or health should be prolonged! How often have I heard the pastor himself enumerate the merits of some elder or wealthy and generous individual now dangerously ill; and how often have I imagined that the enumeration of the good qualities of some dying woman fell upon her ears like the anointing of oil, and actually raised her up, or, if it failed in this result, had all the virtue of an "extreme unction" to soothe the pains of her departure. Contrasted with all this, how grave, and dignified, unexceptionable, and sufficient, are the varied prayers of the Episcopal liturgy for the sick, and the impressive service by which the dead are committed to the dust, for so the greatest tragedian of this age, when asked what was the noblest composition in the English language, is said to have replied, "*the burial service of the Church of England*." But let our Reviewer proceed.

"6. *Eloquent* prayers, in which there is a display of a brilliant fancy and of polished and elegant language, compelling the hearer to say, "what a fine prayer that was."

"7. *Familiar* prayers, in which there is an evident absence of that sacred awe and reverence which should fill the mind in every approach to God." This is a miserable canker, but, strange to say, has been often interpreted as a note of high spirituality, entitling the individual, as the phrase is, to "draw very near." "What liberty," said the man-worshipping elder, "our pastor had in praying this morning." "Why yes," replied the Churchman, "I must say I think he took very great liberties.'

"8. *Sectarian* prayers, indicating very clearly an attachment to a particular sect among the multitude of Christian denomination." In contrast with this feature of public prayer, which is capable of being made singularly offensive, how chaste is the spirit of the Church's liturgy, which although it "might have whereof to glory," yet vaunteth not itself, but remembereth only in her prayers 'the holy church throughout all the earth,' and "all that profess and call themselves Christians," and requireth of her priests to bear all the tribes of Zion on their hearts before the Lord, as the Jewish high priest bore upon his breast the names, in precious stones, of the twelve tribes of Israel.

"9. *Long* prayers, which weary and exhaust the 'spirit of devotion.'" Whitefield is remembered to have said, "Brother, you prayed me into a good flame, and you prayed me out of it again." And we know how quaint has become the appellation, of "the long prayer," or the prayer before the sermon, in some portions of the country. The Episcopal liturgy is not, to one engaged in its worship, liable to this objection, although to a dumb spectator it may be irksome. There is an animation and variety about it; and there are intervals and rests provided, which entirely preclude the fatigue incident to a long and continuous prayer.

Here endeth the editorial lesson. Ah me! if these are but "some of the faults," and such faults as these must be endured in bright New England, and in her classic capital, and from an educated and accomplished ministry, what must be the insufferable corruptions of public worship and of the very idea of Divine worship among the illiterate and extravagant sects that swarm over the land.*

One of three Hrndred.

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*We are compelled for want of space to divide this chapter again.

For the Churchman.

Church Music.

Mr. Editor,—It will doubtless interest your readers, and Churchmen generally, to know that a want that has been long felt—that of a collection of Music adapted especially to the services of the Church—is about to be supplied by one whose thorough knowledge of the subject, is a guarantee to those acquainted with him for the proper performance of his design.

The Rev. Mr. Staunton, already favorably known by his Church Dictionary, has for a number of years been engaged upon a series of Music Books, intended to supply all that is necessary for all the ordinary and extraordinary occasions of the Church, from the simplest chanting and psalmody of the village choir to the most elaborate Cathedral services.

The first of this series, consisting of an Essay on Chanting, with instructions for beginners, and an extensive collection of chants from the best masters, from the simplest to the most complex, including many original ones not before published, I am informed Messrs. Stanford & Swords have now in press, and that it will be published in a few days.

Some more gifted than myself in the divine art, who have examined the forthcoming volume of the series, speak in high terms of it; and from my own knowledge of the abilities of the author in this department, I have no doubt it will prove worthy of their highest enconiums. As, however, the work itself will be at their disposal in a few days, I will content myself at present with merely directing the attention of your readers to it, and remain, Yours, truly,

CHANTER.

For the Churchman.

MR. EDITOR:—"No Controversialist" proposes as a "*practical* question"—Shall these (i. e., "missionary efforts in the new territories") be carried on through such organization as the Church itself has provided for that very end, (imperfect though it be,) or shall such missionary action be thrown loose and open, and the whole matter left to the discretion or indiscretion, as it may be, of every Church and every Rector—nay, every man, woman and child?" And then, with great emphasis, he says, "*That* is the question before the Church." With all proper respect, I assert, *That is not the question*. That is a question entirely new to the discussion. I will not say that "No Controversialist" introduced it because he found it difficult to defend the one point of attack, and resorted to this means to create a diversion. The sole topic has been the expensiveness of the Domestic Committee's operations. The one object on the side I feel it my duty to advocate, has been, to expose that expensiveness, with the hope of thereby causing the changes necessary for the introduction of a true and righteous economy. The "*practical* question," in my judgment, is simply this, Shall the Missionary Committees be allowed to continue a course of expenditure which withholds from the Missionaries, in the proportion of from a tenth to a seventh, of the amount charitably contributed for them by the Church; and which, besides, deprives them of much which that expenditure prevents many from bestowing; or shall a system be adopted which contemplates economy and self-denial *as much in the offices of the Committees as at the Missionary stations?* It is believed that the common sense of the Church revolts at having Secretaries and Clerks "clothed in purple and fine linen, and faring sumptuously every day," while the poor and laborious missionaries are "fed with the crumbs" which fall from the table.

The Committees cannot defend their present course, and be sustained. If they desire to be retained as channels of our charities, they must resort to great and radical changes. They have no *canonical* claim upon our contributions. They are, at best, only *recommended* by our ecclesiastical authorities. And, so long as they, upon whose gifts they depend, deem them worthy and wise dispensers of their alms, will they be supported. They are always, therefore, so to speak, "on their good behaviour! They will be trusted only so far as they command our confidence. In regulating their expenses, they have not secured as much as the cold respect of a very large portion of the Church, and hence the inadequacy of the contributions to their treasuries. Many, unwilling to be taxed at an enormous rate of percentage on their charities, have not given at all. Some of them are reserving their funds until they can be permitted to bestow them at a cheaper rate. Others have sought out independent channels, and, through them, transmitted their donations principally, and, in many cases, solely, because they were satisfied, that, in thus doing, they would make it certain that their money would not be diminished to eighty-seven cents on the dollar, before it could arrive at its destination. It was this, that, in no small degree, favored the recent handsome contributions in this city, to the California Church Fund. It is this which operates so quietly in behalf of the humble, and yet noble and heaven-blessed enterprise at Nashotah. To such good works the love of Christ constraineth us" to give, and careful prudence sanctions the contributions. In them the fragments are gathered up, "that nothing be lost." They who support such benevolent designs, do not act through the Domestic Committee. But then the Committee have no more right to complain of them than of that one of themselves who, in the godly zeal and prompt energy in which he is accustomed to prove that his "usefulness to the Church lies in *work*," not long since appealed for aid to independent special efforts, at St. Croix Lake, Wisconsin, and at Marianna, Florida. The distinguished Professor who resorted to such means—without the Committee's instrumentality—will probably tell his associates that the charities of Churchmen are not tied to the channels established by the Board of Missions. Perhaps, if his principle were carried out, he would inform them, that, as they have not a right to all the money contributed for missions or kindred enterprises in the Church, and cannot tell *how much* of such money belongs to them, it is possible that they have no positive claim to any of it, until, in the exercise of "private judgment," the sums are placed in their hands. The case is different with the unpretending Missionary Committee of the Diocese of New York. For *that* it is *canonically* provided, that, at least, once a year, there shall be a collection in every parish in the Diocese. It is not for me to explain how many who slight and disobey this positive law of the Church, can consistently blame those who will not contribute to the Domestic and Foreign Committees of the General Board—for whom no positive claims are established in our canons—because they believe that large portions of the funds of those Committees are worse than wasted.

I am aware, Mr. Editor, that the exposures in which I am taking part, tend to diminish the receipts of the Committees. But that does not deter me. We have not now to learn that excrescences cannot be removed without present pain and loss. The surgical operation is endured because it promises future and permanent advantages. The physician sometimes administers to his patients potions, the immediate effect of which is, to weaken them. He does so because he wishes to build them up, and make them strong. The gardener lops off the branches of his trees and vines that he may help them to a more healthy, vigorous, and profitable growth; and, in so doing, he but imitates the example of Him respecting whom our Saviour said, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Another "One Who Knows."

THE CHURCHMAN.

New-York, Saturday, May 5, 1849.

"The Seminary" and "The Calendar."

It is trusted that our readers will not be alarmed by the repetition of these too oft repeated words. In accordance with our duty as a journalist of the Church, we give sundry documents connected with the charges of the above named paper against the Institution, but our own comments must of necessity be few. The request of a large majority of the students, and the reply of the venerable Bishop to whom it was addressed appeared in the Calendar of last week, and we therefore transfer them to our own columns.

To the Editor of the Calendar:

Rev. and Dear Sir.—It is stated in the Churchman of last week that the Bishop of Connecticut has been requested to institute an investigation in relation to certain charges supposed to affect the General Theological Seminary. If the matter should be thought of sufficient interest to the Church, you are at liberty to publish the request referred to, and the reply which was made to it.

T. C. BROWNELL.

General Theological Seminary,
Easter Tuesday, 1849.

To the Right Rev. Thomas Church Brownell, D. D. LLD., Bishop of the Diocese of Connecticut:

Right Reverend Father in God.—The oft-repeated clamors against the students of the General Theological Seminary having at length been reiterated by your official organ, whose attacks have been widely copied, both in and out of the Church as being made under your Episcopal sanction, and as bearing the weight of your venerable name. We students not only express to you our willingness that our soundness in the faith should be investigated, but we make our *earnest request* that it may please you to institute a legal *Visitation of the Seminary*, to the end that, if there be traitors amongst us, or holders of unsound doctrine, the discipline of the Church may be visited upon the guilty, the reputation of the innocent may be protected, and the high claims of the Seminary to the confidence of the Church be maintained. And since the Church has confided to her Bishops alone the visitorial power over the Seminary; since its usefulness must be in a great measure impaired when its fair name becomes so tainted that to have studied within its walls is considered not an honor but a reproach; and since it appears that the teaching of our able Professors being confessedly above suspicion, the whole odium of the charge of "Romanizing," so far as the Seminary is concerned, is thrown upon us, Students, who looked for correction or defence to our Right Rev. Fathers in God; we sincerely trust that our request for this Official *Vindication* will not be refused, nor our humble prayer for *Justice* be denied.

We are faithfully,
Your sons in Christ and the Church.

[Signed.]

SENIOR CLASS.

Wentworth L. Childs, Samuel Cox, Jr., Geo. B. Draper, John J. Elmendorf, Wm. Oscar Jarvis, J. W. Mc Ilvaine, Geo. H. McKnight, Wm. A. McVickar, Wm. Markoe, Wm. W. Olssen, Chas. M. Parkman, Nathaniel Pettit, Edmund Roberts.

MIDDLE CLASS.

Geo. Bedell, Philander K. Cady, William Samuel Coffrey, John H. Hopkins, Jr. Francis J. R. Lightbourn, B. Mix, John W. Moore, E. Moyses, Toenjes Richters, John Rowland, Wm. Wood Seymour, James Selden Spencer, S. Chipman Thrall, J. Leander Townsend, R. Travis, Edwin A. Wagner, W. T. Webbe, W. H. Williams.

JUNIOR CLASS.

Eugene A. Hoffman, Wm. A. Maybin, William S. Ludlum, Jubal Hodges, Jno. Tho. Pryse, Lawrence S. Stevens, Elvin K. Smith, D. F. Warren, Albert Wood.

To Messrs. Childs, McIlvaine, &c.:

Gentlemen.—I have received your communication dated Easter Tuesday, the 10th inst., calling my attention to an article published in the Calendar of this city, and requesting that I would institute an official visitation of the Seminary, in reference to the doctrinal errors referred to in that article.

It gives me much pleasure to witness your zeal for the welfare of the Seminary, and for the vindication of its soundness in the faith.

The article in the Calendar was published without my knowledge or concurrence; but after its appearance in print, the author exhibited to me the proofs on which his charges were founded, and I am bound to say, I consider them amply sufficient to sustain his allegations. There was nothing, however in these charges which has any immediate reference to the students of the Seminary, as you will perceive by referring to the article in question. The mention of the Institution seems to be altogether incidental, and to be prompted wholly by a jealous regard to its reputation and usefulness. That the students may be effected by external influences, counteracting the instructions of the Professors, has already been painfully demonstrated in its past history.

At the present time, I do not think that the interests of the Seminary would be promoted by the visitation which you suggest. I see no reason to doubt the general soundness of the Institution. Besides, a trial and acquittal is but a poor certificate of character. Such a verdict may result from a want of evidence, as well as from innocency. It is better so to live as to avoid suspicion. That every man is the maker of his own character, may be received as a general truth. Misrepresentation and calumny may indeed work a temporary mischief; but in most cases it is better to live them down, than to take up arms against them. Time, and patience seldom fail to correct the erroneous impressions of the moment and to vindicate the cause of truth and righteousness.

Very respectfully,
[Signed.] T. C. BROWNELL.
Hartford, April 20th, 1849.

The elevated station of the writer prevents our making such remarks as would be, under other circumstances our duty; but we entreat our readers to ponder the last paragraph, and say whether the principle laid down does not virtually amount to this: that every accused person is to be held guilty until he *proves himself clearly innocent*, and that a trial and *acquittal for want of evidence* are therefore no proofs of good character.

A generous friend of the Diocese of Connecticut has written to the Rev. Professor of Ecclesiastical History, inquiring into the truth of these charges, and received a reply in every way honorable to that eminent divine. We give it as contained in the Calendar, saving the correction of some misprints which the Doctor has requested us to make.

From the Calendar.

To THE REV. JOHN D. OGILBY, D. D.:

(COPY.)

MY DEAR DOCTOR.—An article recently published in the Calendar, a copy of which I herewith send, contains the following statement, respecting the students of the General Theological Seminary:

"This is what we mean by *Romanizing*, and this is what we now feel it our duty to point out as infecting the neighborhood of our General Theological Seminary, and rendering the labors of its able Professors almost ineffectual, by the ensnaring influence which it exerts *through young men*, upon young men engaged in the study of divinity."

As you are the Dean of the Institution, may I take the liberty to ask you, whether you know or believe that such a state of things exists in the Seminary as would warrant the assertion to which I have directed your attention? As a Trustee, I feel a deep interest in this subject, and will esteem it a favor if you will give me the desired information at your earliest convenience.

Very truly yours,
WM. COOPER MEAD.
Norwalk, Ct., April 11th, 1849.

TO THE REV. WM. COOPER MEAD, D. D.:

REV. AND DEAR SIR.—I beg leave to acknowledge the receipt of your favor of the 11th inst., and, as in duty bound, I cheerfully answer the question which you propose in "reference to the statement quoted from the Calendar, viz. 'whether you know or believe that such a state of things exists in the Seminary, as would warrant the assertion to which I have directed your attention.'"

To this question, I feel bound to answer emphatically, "No." What influences may be *attempting* to operate upon the students, I either know not at all, or little regard, because I do thoroughly believe that at no time since I have known the Seminary, have the students been so docile and dutiful as they are at present; and consequently that the "labors of the Professors have at no time been *less* 'ineffectual' than at present.

It is of course impossible to pronounce an unqualified judgment of every word and act of each and every individual among a body of young men whose age and circumstances expose and incline them, not only to entertain at times, but also occasionally to utter, immature opinions, which with proper treatment generally ripen into sounder conclusions. But this I can safely and truly say, that in twenty-one years experience as a teacher, I have never known a body of young men more united in sentiment, more attentive to duty, and more free from extreme tendencies, than the present body of students here. And it is not the least satisfactory sign of a right spirit and temper on their part, that whenever, during the present year, any indiscretion has seemed to call for official counsel, the admonition has in every case been meekly received and dutifully heeded. I heartily believe (admitting the possibility of an exception) that the body of the students are as free from all affection for *isms*, of whatever name or character, as the most ardent lover of the prayer-book, and of the church could reasonably expect, or even desire.

I must add, therefore, that I have largely shared in the feeling, not only of surprise and regret, but of righteous indignation, which prevails among the students, on account of the injustice of the assumption, to which you refer in your query: that, because there is, or is supposed to be, (with this question, as irrelevant I have nothing to do) a "Romanizing clique" in "the neighborhood of our General Theological Seminary," therefore the students of the Seminary are so infected by it, that "the labors of its able professors are rendered almost ineffectual." As well argue that because they are beset by the temptations of the world, the flesh, and the devil, they are therefore the willing victims of their wiles.

In conclusion, let me say, that the students of the Seminary are, as such, amenable to a juster and more legitimate tribunal than "public opinion" or any of its anonymous and irresponsible organs; before whose bar they find themselves arraigned indiscriminately, by no process known to the law of the Church, without the benefit of a visible accuser, or of witnesses, and without the opportunity of being heard in self defence!

If any responsible person or persons have any positive proof that any of the students are so infected by any hostile influence, Roman or Genevan, or of what sort soever, as to be guilty of violating willfully their matriculation vow, (as is more than implied of many of them in the statement to which your question refers) I hereby invite and challenge the production of the evidence, and pledge my official influence and efforts to subject the guilty to proper discipline.

I remain, Rev. and dear sir,
Yours faithfully,
JOHN D. OGILBY.
General Theological Seminary, April 13, 1849.

On this brief, dignified and just letter the acting Editor bestows 3 1-2 columns written in his accustomed style. He says, "we are sorry too that his tone is somewhat immoderate, and far from that conciliatory character which, from one in his position, we had a right to demand." Indeed! In answer to the righteous demand of the Professor for specifications of the charges he with the utmost naivete, and at the same time decency, replies:

"It is easy to call for such evidences as courts and juries deal with, and many a noted rogue goes unwhipped of justice because he does the same. The Professor cannot suppose that we will stultify ourselves by laying technical crime against this or that young man; and, perhaps he may remember an abortive attempt of his own to do something of the kind."

Our readers will appreciate the true character of this remarkable declaration without assistance; especially when we remind them that the discipline of the Seminary *was enforced* and that no breaches of its good order have since taken place. Of an equally strange character is the following statement: "A recent graduate of the Seminary sits in the editorial chair of a Romish journal in New York." This we pronounce a fabrication of the writer. Surely it is unnecessary after this to examine farther into his three and a half columns.

The greater part consists of an attack on the Seminary "as by no means answering its original purpose," and ends with the following ominous warning: "Perhaps Providence has thus opened once and for all the whole matter of the Seminary, and if it must now be pursued farther, we rejoice that the time has come for proposing the improvements and reforms which none have so much desired as the soundest and most Catholic of the clergy and laity of the Church." What these are time will doubtless elucidate.

We return our acknowledgments to the three gentlemen of the Theological Seminary who have so manfully and successfully vindicated the character of that Institution as far as in them lay. As the matter, however, now rests in the hands of the Visitors, Trustees and Professors, they consider themselves absolved from any farther notice of the misrepresentations and calumnies of the acting Editor of the Calendar. We are of the same opinion as it concerns ourselves, and shall confine ourselves merely to the consideration of *documents*.

As germane to this subject we annex the following remarks of Bp. White in his work on the Ordination offices. (pp. 88, N. Y. Ed., 1833, *of discipline*.)

"As it respects the clergy, the promise requires of him who makes it, that he shall so far faithfully discharge his share of discipline, as to perform what it enjoins on him, for the censuring and the removing of disorderly brethren in the ministry. *It is not meant that he should make himself an inquisitor, nor without knowledge of a just cause an accuser; nor yet that he should concur in any such arbitrary measures as being adopted without evidence, and even without regard to fair methods of proceeding, would tend to leave to no man security for interest or for reputation.* But it is necessary to the conscientious discharge of the obligations here assumed, that the party feel a deep interest in the cause of Christianity in general, and of this Church in particular, that with a view to these objects, and without personal malice he concur in all orderly and temperate measures for the clearing of his communion from any existing scandal; that if called upon to judge and determine in any case he have a due sense of the interests of religion, although not such a mistaken idea of them, as to imagine them to be served by excessive severity, much less by tyranny or injustice—*in short, that the principles confessedly applicable to men in authority in the concerns* of the state, and to which they are tied by the solemnity of oaths be considered by him as binding in this case, without the solemnity of an oath in the civil sense of the word; yet by a promise made under circumstances at least as solemn as those accompanying an oath.

N. B. Since the above was written we have received a copy of a second letter to the Rev. Dr. Mead, from the Rev. Dr. Ogilby, which we most cordially insert.

CHELSEA SQUARE, April 30th, 1849.

REV. WM. COOPER MEAD, D. D.:

REVEREND AND DEAR SIR:—Permit me to call your attention to certain errors which are set forth in an editorial review of my letter to you, in the "Calendar" of last week. The same interest as a Trustee, which prompted you to write to me, entitles you to receive from me the supplementary information hereby conveyed.

The attempt to press into the service of the "Calendar" the Matriculation Addresses of my colleague and myself, by perverting the *Counsels of a Pastor* into the *Charges of a Prosecutor*, is unfair both to us and the students. If you preach to your people a caution against any sinful tendency, to which there may exist temptations, whether in or around them, whether near or remote, (that of Schism, for example,) do you therefore charge them with being, for the most part, schismatical in fact? Is there no need of *confirming* faith and obedience? There was that in the experience of the past; and there has been, and probably will be, enough, not only in, but beyond, "the neighborhood of the Seminary," to justify such counsels as those given by Dr. Haight and myself: counsels which ought to be influenced by the spirit of the age, no less than by the circumstances of the parties addressed.

In the paragraph beginning, "We consider it humiliating to the Church," there are several misstatements. The *vagueness* of most of its charges, admitting neither of proof nor disproof, confirms the feeling of "*righteous* indignation," which the "Calendar" erroneously regards as evidence of a "hostile tone and temperament," (temper?) and of "loss of temper" on my part. Specific charges, touching individuals, and accompanied by proof, I shall receive, as in duty bound. The plan which the editor professes to follow, of "resting a cause on the general facts, which are verified by men's eyes, without trapping one's self in minute specifications which require forensic proof," has long been the favorite artifice of persecutors and inquisitors in every age; but if, indeed, as is alleged, it be not "unjust," and be not "the scandal of equity," then, surely, reputation and character are wholly at the mercy of the malicious enemies, or of the rash friends (as in the present case,) who may happen to have it in their power to open upon one the fire of a masked battery, from behind the secure defence of an editorial rampart.

In this connection, let me say, that the attempt on my part, to protect the Seminary, on a former occasion, from alleged Romanizing influences, was not "abortive," but effectual; as the editor ought to have known. Discipline was applied, in due measure, to the convicted offenders; and the beneficial effect of that exercise of discipline continues to be felt in the Seminary to this very hour

But let me indicate the censurable vagueness, and the express misstatements of the paragraph referred to:

"We consider it humiliating to the Church that her General Theological Seminary by no means answers its original purpose, and is far from inspiring that kind of confidence which enables a pastor to recommend it without hesitation, as providing a safe and wholesome preparation for usefulness in the ministry."

Here is the statement of the editor's opinion, in the form of a case, which he proceeds to make out. Then follow particulars:

"The painful fact needs no illustrative remark, that not a few have emerged from it, of late, less fitted than when they began, for the very work which they entered the Seminary to learn."

But this alleged "fact" does need "illustrative remark;" or rather, it needs positive, and that "forensic" proof, if the utterance of such a wholesale imputation against the editor's brethren in the Ministry (the reputation of each and every one of whom is as dear to the Church as his own,) is to escape the just award of common defamation. "Who art thou that judgest another man's servant?" Or, is the editor, *ex officio*, invested with more than Apostolic authority, without the grace of Consecration?

"Year after year has it been whispered, of more than one among the graduates, (and that not by cavilling foes, but by anxious friends,) that their sympathies and views were more or less warped from the truth."

"Whispered!" How does this accord with the Apostolic precept, binding even upon Apostles: "Against an elder receive not an accusation, except before two or three witnesses?" And is not even a deacon, or a candidate, entitled to some share of the benefit of this just and charitable mandate?

"Apostacy has, in some instances, sadly verified such forebodings."

One of the twelve Apostles was an apostate and worse. Has the Seminary suffered in the same ratio? Will the editor presume to carry out his argument?

"And mistakes less fatal, but impairing the early usefulness and the lifelong reputation of others, have been the very general issue of such cases."

And is it to be expected that young men transferred directly from private study, without experience, and almost without guidance, to the public care of souls, should quite escape "mistakes?" The real wonder is, that they make no more.

"Often has the admission of an alumnus to orders been a matter of grave anxiety instead of unaffected joy to pastors who had sent him to the Seminary with a mind unsophisticated, a heart ardently loyal and espoused to the Church, and a piety consecrated to her humble service. How long must such things be? How many of our youth must be sacrificed to a fantastical and mawkish sentimentality which becomes fatal, even while it is despised as feeble and insignificant? Yet the Seminary is still caricatured by examples of this spirit." What precisely is meant by a "mawkish sentimentality," it is hard to say. But, "as feeble and insignificant," it would probably die a natural death, if not nursed into life by being made too much of by others. Is no allowance to be made for the undisciplined, or half-disciplined, fancy of the youthful? Although I uniformly discourage singularities, of whatever sort, in young men, I nevertheless deem it indiscreet to seem to confound essentials and non-essentials, by assailing imprudence in the latter with excessive zeal. And I think it equally indiscreet to make young men think themselves too important by noticing their trivial actions too much.

"We are inclined to give great consideration to the certificate of Professor Ogilby, but we are far from regarding the evil as cured."

If the alleged "evil" has been even abated by a quiet process, may it not be cured by the same?

"While unchastised examples of Romanizing are daily placed before the eyes of those whom he strives to guard from such dangers."

And where will you go, to get out of sight of this "Romanizing?" Or, are young men, who can be seduced by it, in spite of all restraints, worth having, in the Ministry of the Church?

"While magazines and newspapers with which they are familiar, are allowed to pander to discontent and sentimentalism."

I grant that the "newspapers" are our great peril. But this enemy would overleap the walls even of the Celestial Empire.

"While a recent graduate of the Seminary sits in the editorial chair of a Romish Journal in New York." The party here referred to is not a "graduate" of the Seminary. Having been put back by the Faculty, at the final examination of his class, he was presently after rusticated by his Bishop, and did not finish his course. But what of it? An Alumnus of the *Alexandria* Seminary "sits in the Editorial chair of a Romish Journal" in Philadelphia! Does this prove the existence of Romanizing tendencies in that Institution?

"While another patronizes flagrant Romanizing in the Church of the Apostles." With this I have nothing to do, having nothing to do with the Diocese of New-York, except so far as any disturbing influence from it may invade the Seminary. Then, as Dean, and ex-officio Pastor, I am bound simply to exclude it, by all lawful means. Without passing judgment on the Rector of the Church referred to, I have been compelled, by a recent publication, to advise the students to withdraw from that Church, *which they have all done*. The next statement, therefore, that "some of the students hear the doctrines there dispensed," is erroneous. And I believe it to be equally untrue, that "some have defended" them. I have heard of but one opinion among the students on the subject.*

* * * "and while the professor has the mortification of knowing that more than one of his late pupils, in his immediate vicinity, are exerting influences directly against him, we cannot but think he might have acted more judiciously than in writing a letter whose tone of defiance and "indignation" absolutely forces us to give prominence to these facts." The bad taste, (to say the least) of the former part of this passage forbids my noticing it. Touching the latter part, I have only to say, of this as of my former letters that, if to require a self-constituted public accuser of the Brethren, to produce his proofs, be to assume "a tone of defiance," I have held, and and still maintain that tone; denying, that the allegations, to which "prominence is given" are "facts."

In a later paragraph it is said,—"We have endeavored to account for the fact that a few of the students 'are wiser than all their teachers' by showing the existence of out-door influences; but if Professor Ogilby insists on claiming the whole credit of their reputation for himself and his associates, he is certainly at liberty to retain his own share"

Passing by the sneer in the latter part, let me ask you to compare this expression, that "a few of the students are wiser than all their teachers," with the original assertion, to which you called my attention, that the "Romanizing" in the neighborhood of the Seminary, was "rendering the labors of its able professors *almost ineffectual*." If only "a *few*" set up to be "wiser than all their teachers," can it be said that the labors of the professors are "almost ineffectual?" It has been attempted in articles, subsequent to the first, which you quoted in your letter of inquiry, as it is also in *parts* of that which my former letter to you has called forth, to evade the natural meaning of the general declaration in the first Editorial on "Romanizing." But the whole scope of the Article of last week compels me to hold the Editor to the obvious sense of his first expression, which involved a large portion at least of the students in the charge of unfaithfulness. And this is a main cause of the "righteous indignation," I have expressed; that, while the Editor, whenever he limits himself to particular statements, is obliged to confine his charges to a "few" at most, he nevertheless, when speaking of the state and influence of the Seminary in general, extends his imputations to a large proportion of the students, and compromises the reputation of all.

Whether this is just, not to say charitable, to his brethren, and filial to his Alma Mater, let those whom it concerns, decide. It is surely cruel kindness in a friend to make *gratuitously* (as I claim the right, and feel bound to maintain, until the contrary is proven,) a desolating inroad upon "the District of Columbia of the Church," because it so happens, that he can find through it the only passable highway (or by-way?) by which he may colorably invade, or get within range of, a particular Diocese, into which he has no right to make a direct incursion. If desolation be reformation, the Editor has certainly made an attempt at the proposed reform of the Seminary.

I remain, Reverend and Dear Sir,
Your's very sincerely,
JOHN D. OGILBY.

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*The only student, of whom the contrary might plausibly be alleged, has not defended the position (much less any "doctrines" at variance with the teaching of the Church) of the party or parties referred to, since the recent developement. Before that, he may have been led, by a generous confidence, farther than he was aware, in apologizing for opinions of a doubtful character, not then apparent.

THE CATHOLICITY OF THE CHURCH.—The following letter, written in an affectionate and glowing spirit, by an accomplished Divine of the English Church, will be perused with interest in our colums. Apparently written and mailed in the beginning of January, it has recently come to hand, and seems to have been sent by the steamer Hermann, which sailed on the 20th March from Southampton. We make this explanation in order to excuse any astonishment which might, perhaps, be felt at the delay of an acknowledgment.

To the Editor of the Churchman—

SIR,—As one among many Christian people, on the South Coast of England, who owe a debt of gratitude to the Church of your country, allow me a little space in your columns to repay it. It was said of old, "See how these Christians love one another!"—it cannot always be said now, except on paper; but ocular demonstaation, and practical unity, are the best proofs of Catholicity. If this has been hitherto rather a theory than a reality, I fear that more blame must be ascribed to England, than to her daughter in the West.—Our Church has too long been dry as well as high: a "decent debility" has been the road to favour at home; while no road whatever has been open to a zealous fellow-labourer from abroad. But these "old things" are passing away; and it is well they are, or our Candlestick would have passed away to other lands. Still, there are too many old things left; and I have seen an instance lately in my own neighbourhood, with mingled shame and satisfaction, which bears out all I have said and thought on either side of the question. A clergyman of the Episcopal Church, from Rhode Island, the Rev. James C. Richmond, has been sojourning in the land of his forefathers a whole year; well received everywhere, as a gentleman; fully acknowledged by our Bishops, as a Priest; but till within these few months, systematically *not* requested to "make full proof of his ministry." On a sudden, a reaction takes place: Mr. Richmond fell in, accidentally, with one or two clergymen, who are systematically not afraid,—when there is no reason for mistrust, but on the contrary, a palpable call to act out those professions of fraternal union, which sound so charmingly in a discourse. And what is the result? Your countryman is hailed at once as a burning and a shining light,—a light attracting Dissenters, even in pulpits where the Church has ever been held up as a reality; where they have been told before, and told point-blank, that they are wrong; that the Truth is One, and is to be found in the Church alone. Most assuredly, this is the only way of dealing with, and converting Dissenters; who feel a desire to hear both sides, much oftener than it is gratified; and who know, moreover, that they *ought* to hear the other side, when they come to Church; but too frequently hear a sermon on no side at all. Well, even in this, the true line, the Ancient line, the charitable line,—the uncompromising, fearless line of Paul, and James, and John, and Jude, and of Peter after Paul's rebuke,—it must be confessed that the voice from America, partly from its novelty, more from its power, all through the grace of God, has done more for Unity in a few months, than the native shepherds of the flock have been able to effect, in years of anxious toil! As an Anglican priest, I acknowledge this; and I am delighted to acknowledge it. It seems to me to realize the Catholicity of the LXXXVIIth Psalm. How few of these poor people, to whom Mr. Richmond preaches, know anything of Rhode Island, except that it is somewhere beyond the sea! Write but new names of nations for the old ones, and you may suppose them discussing among themselves, "Behold ye the Philistines also, and they 'of Tyre, with the Morians; lo, there was he born," But the doctrines of the One true Church of Christ shine forth in his sermons, as the sunbeams flash upon the pinnacles of a glorious city set on a hill; and then,—"Of Sion it shall be reported that he was born in her;" and the American is hailed as a citizen, by spiritual birth, by pastoral Commission, and Apostolical descent, of Jerusalem which is from above, the Mother of us all. "And the Most High shall stablish her:" these are among His most effectual means; we rejoice in this living proof that they are working mightily; we would detain your countryman as His chosen instrument; believing that for this great work, of establishing the Catholicity of Christ's Church, his mission is to this country, rather than to his own.

I would not descend from this high and holy ground, to speak of his Lectures on subjects of secular interest, which have attracted crowds of attentive hearers, except I could bear witness that I have never listened to one,—however diversified with anecdote, humour, and instruction,—in which he has not taken occasion to maintain his own sacerdotal character, and impress some moral lesson, profitable to old and young alike. I fear I have trespassed too much on your columns; but in this endeavour to express the esteem and respect which he sincerely feels for an American brother in Christ, I trust you will pardon, and find room for, the diffuseness of

AN ENGLISH CLERGYMAN.

Festival of the Epiphany, 1849.

The *Cambria* has arrived at Boston since our last, but we do not find any Church news of special importance.

The King of Prussia has declined the imperial crown of Germany.

The Danish squadron had attacked the port of Eckernforde and been defeated. An 84 gun ship was burnt, and a 42 gun frigate captured, owing to their running ashore, while the steamers on whose aid the vice-admiral relied, were among the missing. This had given great spirit to the Germans.

Rome is said to be in a complete state of anarchy. Assassinations and other acts of violence are frequent.

The following notice, of the retirement of Dr. Seabury from the editorial chair, we take from the *Guardian*:—

"By the file of papers brought us by the Europa, we learn that the New-York Churchman has changed editors. Dr. Seabury, after fifteen years' unwearied labour, has retired to parochial duties at the Church of the Annunciation, at the earnest request of his congregation, who have urged the step as necessary to his health and the welfare of the parish. Dr. Seabury is succeeded by the Rev. W. Walton, who, in an eloquent opening address, satisfies his readers that they need dread no loss of zeal or talent by the change. After a lengthened review of the state of Church affairs in general, he speaks of the more immediate questions relating to his own diocese in a sentence or two that may be acceptable to our readers."

We take the annexed extract from an exchange paper:

MR. NOEL'S EXAMPLE FOLLOWED.—The London Patriot has a communication announcing the secession from the Established Church of the Rev. John Dodson, M. A., Vicar of Cockerham, Lancashire. That communication says:

"Amongst the friends of the State Church who have read the book, [Mr. Noel's,] and on whose minds its contents have had a telling and practical influence, is the Rev. John Dodson, vicar of Cockerham, near Lancaster. Convinced by the facts it details, and the arguments it supplies, of the evil and unscriptural character of the present Establishment, he has nobly imitated the example of Mr. Noel, and forever abandoned it. Last Friday or Saturday, he sent in his resignation to the bishop of the diocese, which was accepted, and, in the afternoon of last Sabbath, preached his farewell sermon to a crowded congregation. In taking this step, Mr. Dodson has made many sacrifices. He has left a living worth £650 [$3,000] a year, and given up a beautiful residence. But what is worse, he has incurred the displeasure of many with whom he has before associated and co-operated, and forfeited, in all probability forever, the society and friendship of many in respectable life with whom he stands intimately connected. But the manliness and grace which have enabled him to brave the storm and take the decisive step, will, I trust, support him under any deprivation of sympathy, abandonment, and unkind treatment, to which he may be subjected. The sensation produced by his secession in the neighborhood, is, as might be expected, very great. May it lead to the examination of the book to which it is mainly to be attributed, and pave the way for many more."

We cordially join in the wish, and pray that the Church of England may speedily be delivered from all those like-minded with Mr. Noel.

We beg the attention of our readers to the following Resolution of the Managers of that most meritorious institution—our Bible and Common Prayer-Book Society. We earnestly hope that its claims will not be forgotten—

"Extracts from the Minutes of the Board of Managers of the New-York Bible and Common Prayer-Book Society. Easter-Tuesday, 1849:

"Whereas, it appears from the Agent's Report that collections have as yet been made but in very few churches during the current year, in aid of the funds of this Society, and whereas, from the numerous calls for Bibles and Prayer-Books from emigrants to California, in addition to the regular demand from other quarters, the drafts upon the Treasury have been unusually heavy; therefore,

"Resolved, That this Board earnestly requests the Clergy of the Church not to overlook the claims of the New-York Bible and Common Prayer-Book Society, and if practicable, to make an early collection in aid of its funds."

THE CHURCH OF ENGLAND BEFORE THE REFORMATION.—Our acknowledgments are due to the excellent lay friend who has sent the tract of the "Society for Promoting Christian Knowledge," with the above title. It is by the Rev. Edward Smith, M. A., Curate of Holywell, Northamptonshire, and shows in what sense it is to be admitted that *Popery* was once the established religion of England. The author, in an introductory note, says—"The following Tract was prepared only with a view to a particular case occurring in the course of parochial ministration. But, as the want of a succinct reply to the objection examined in it seems to be not uncommon, this very brief statement of facts respecting the true position of our Church, supported by reference to some authorities from which full information is to be derived, may prove, at the present era, generally useful." We think its republication will be generally esteemed by our readers very seasonable at the present juncture.

THE STRANGER IN THE CHURCH.—We remarked, two weeks since, that a part of this Tract must doubtless prove very attractive to young ladies and gentlemen." A correspondent of the "Christian Witness" says, "It seems to us, that Bishop Burgess' sound practical sense never appeared to greater advantage than in the Tract before us." The capitals are our own, and we are pleased to find our opinion confirmed by such a royally-speaking correspondent.

Sir John Franklin's Expedition.

NEW YORK, April 20, 1849.

To the Editors of the Courier and Enquirer:

THE accompanying Card was lately sent by Lady FRANKLIN to my friend Dr. ROBERTSON, who has requested me to procure its publication. Will you, gentlemen, be so kind as to publish it—and may I, through your columns, ask the same favor of the several papers in this city, and of the papers of our other seaports? This will, at least, be an expression of sympathy, granted to the many sorrowful hearts which now for a long time have been trembling on the verge of despair. Lady FRANKLIN, of course, offers this reward, independently of that offered by the Government.

I am, Gentlemen, very respectfully,
Your obedient servant,
ED. Y. HIGBEE.

Three Thousand Pounds, or a proportion thereof, according to the services rendered, offered by Lady FRANKLIN, to such of the Whaling Ships as shall be generously inclined to assist the search for Sir JOHN FRANKLIN and his gallant companions.

With the view of inducing any Whaling Ships which shall resort to Davis's Strait and Baffin's Bay to make special efforts in search of the expedition under the command of Sir JOHN FRANKLIN, I hereby offer the sum of Three Thousand Pounds, (£3000) or a proportion thereof, according to the services rendered, to such ship or ships as, departing from the usual Fishing Grounds, shall discover, and, if needed, afford effectual relief to, the above expedition, or to any portion of it.

It is proposed that the amount of the reward, according to the efforts made and services performed, shall be determined by the following gentlemen, who have kindly consented to act as referees, viz.:—Rear-Admiral, Sir FRANCIS BEAUFORT, K. C. B., Captain Sir W. EDWARD PARRY, R. N., THOMAS WARD, Esq., (Hull.)

In regard to the distribution of the sum awarded, among Owners, Captains, Officers, and Seaman, the amount to each to be adjusted in the same proportions as if similar value of produce from the Fishery had been obtained.

In the event of more than one ship making special efforts to give succor to the expedition, each ship is to receive its proportion of the reward, agreeably to the decision of the Referees.

The attention of Whalers disposed to aid in this service, is particularly directed to the Gulf of Boothia, within Regent's Inlet, or to any of the Inlets or Channels leading out of Barrow's Straits, or the sea beyond, either northward or southward, as also to any Sounds or Inlets in the North and Western sides of Baffin's Bay, above the 75th degree of latitude.

Should it be clearly proved and ascertained that any Whaler has made extraordinary efforts or special researches in quarters remote from the ordinary Fishing Grounds, for the purpose designated, though no success may have attended their endeavors, the case of such Whaler, with a view to reward, will be taken into favorable consideration by the Referees.

For the greater satisfaction of parties claiming Reward, the Owners and Captains shall be authorized, if they desire it, to nominate one additional Referee, who shall act and vote in all respects as the standing Referees in the special case for which they may be nominated. The Referees, being then increased to four, will, according to the usual order of business, choose for themselves, a fifth as umpire.

It should be here mentioned that the British Government have offered a reward of £20,000 sterling to such vessels as shall render efficient aid, in the deliverance of Sir John Franklin and his party from the ice, and that Land Expeditions which may be successful, in like manner will be also entitled to the reward.—[Ed.]

WESTPORT NOT WESTFORD.—By an unfortunate typographical error, which escaped our notice at the time, *Westford* was printed instead of *Westport*, in the card of the Rev. Mr. Hickox. We thank our reverend brother for calling attention to this matter, as we have heard several complaints of the same character, and think it high time the evil were remedied. His card has already done good service.

THORNTON'S FAMILY PRAYERS, and Commentaries on the Sermon on the Mount. 16th thousand. Stanford and Swords. 1849.

We are pleased to find that this excellent manual continues to be in demand. The forms are simple and chaste, and well-adapted to guide the devotions of the family circle. Whatever deficiency is felt by a Churchman can be readily supplied by the addition of one or two collects from the Book of Common Prayer, on Festivals or Fasts, and the like occasions. It is well printed.

The same firm has sent in that useful little publication, the "CANTICLES OF THE AURORA." Also NEW YORK AS IT WAS, during the Latter Part of the Last Century, by Wm. Alexander Duer, LL. D., pp. 48, 1849.

This graphic and well-written address was delivered before the St. Nicholas Society of N. Y., Dec. 1st, 1848, and has been very deservedly printed by the Society. It abounds with lively details, interesting anecdotes, and pungent strokes of humor. We wish that some of our older clergy, who have retired from the active duties of the ministry would give like interesting reminiscences of the Church, according to their spheres of action. They would be highly valuable as materials for the future historian.

CONFESSION AS HELD BY THE ANGLICAN CHURCH.

It gives us much pleasure to state, that the article published originally in the Churchman, as a Review, has now been put into the form of a pamphlet, with a preface by the author, and may be procured at this office. The commendations bestowed on this production, and the attention it has already attracted, renders it almost needless for us to say, that it is by one of the ablest pens, and profoundest theologians in the Church. Still we cannot forbear to express our warmest acknowledgments to this highly-esteemed divine, for the honor done to us, and the service rendered to the Church by this contribution to our columns.

To Correspondents.

"A Lay Member," and "Layman," are received. We will thank the latter to favor us with his address. We wish correspondents to send their names enclosed with their articles, when they are unknown to us. "Ember" is partially in type, but from the great space devoted to the Calendar controversy, we must ask the favor of omitting it till our next.

The resolutions adopted on the occasion of the death of Rev. Mr. Powell, will appear in our next, being unavoidably deterred.

Domestic Intelligence.

MASSACHUSETTS.—*Grace Church, New Bedford.*—The Bishop of the Diocese visited this Church Wednesday evening, 18th. Six persons were confirmed, and three were prevented from attending by illness and on account of the storm, which raged with violence during the services. Notwithstanding the weather was so unpropitious, the attendance was unusually large. The most serious attention was given to the sermon and address of the Bishop, which set forth plainly and forcibly the high duties of Christian professors.—*Christian Witness.*

The 59th Convention of the Diocese will be holden in Trinity Church, Boston, on Wednesday, 16th May, at 10, A. M.—*Ibid.*

CONNECTICUT.—*Consecration at Norwich.*—On Wednesday the 8th, the new and beautiful Church at Norwich, was consecrated by the Rt. Rev. Bishop of the Diocese, to the service and adoration of the Blessed Trinity.

Morning Prayer was read by the Rev. Mr. Vail of Westerly, R. I., the Rev. Mr. Pitkin of New Haven reading the Lessons. The Bishop read the Ante-communion Service, the Rev. Mr Nichols of Cheshire reading the Epistle. The Sermon was preached by the Rev. Dr. Williams, of Trinity College; after which the Holy Communion was administered by the Bishop, assisted by the Rev. Mr. Baldwin, of Guilford, and the Rector of the Parish.

In the afternoon the holy rite of Confirmation was administered to seventeen persons; the Rev. Mr. Scott, of Massachusetts, reading Prayers, the Rev. Mr. Nichols preaching the Sermon, and the Rector reading the Confirmation Preface.

There were present beside the clergy above named, the Rev. Messrs. Hallam, Bennett, Park, Camp, Hitchcock, Wiley, Roberts, and Brewster.—*Calendar.*

WESTERN NEW YORK.—On Sunday, April 15th, Bishop DeLancey visited St. John's Church, Canandaigua, and officiated morning and afternoon. Prayers and the confirmation preface were read by the Rector, the Rev. Alfred B Beach. The Bishop preached twice and confirmed at the morning service fourteen persons. A collection was made for the Bible and Prayer Book Society amounting to ten dollars.

On Sunday, April 22, Bishop DeLancey visited Zion Church, Palmyra, where he preached morning and afternoon, and confirmed at the former service seven persons. Prayers and the confirmation preface being read by the Rector, the Rev. John W. Clark.

PENNSYLVANIA.—On Sunday morning, April 22d, at St. Paul's Church, Chester, the Rt. Rev. Bishop Potter admitted to the holy order of Priest, the Rev. C. W. Quick. The candidate was presented by the Rev. Mr. Hard. In the afternoon the Bishop preached at Marcus Hook, and administered the rite of confirmation to one person.—*Episcopal Recorder.*

The Annual Convention of the Diocese will be held in St. Andrew's Church, Philadelphia, on the 3d Tuesday in May.—*Banner of the Cross.*

MARYLAND.—The Editor of "The Church Times," who for the last year has edited that paper with much ability and discretion, announces his withdrawal from the post. The publisher also states that the paper will be discontinued unless arrangements are made at the next Convention to ensure him against future losses. We hope for the credit of the Diocese that this will be satisfactorily accomplished.

VIRGINIA.—*Consecration.*—The new Church of St. George's, Fredericksburg, was consecrated on Sunday last by the Right Rev. Bishop Meade. A full congregation, including a number of the clergy were present to participate in the services appointed for this occasion, and to hear an appropriate address from the Bishop. In the afternoon and evening, Divine service was held, and sermons delivered by the Rev. Mr. Friend and the Rev. Dr. Sparrow.—*Southern Churchman.*

TENNESSEE.—On Easter Sunday, the Rt. Rev. Bishop Otey held confirmation in St. John's Church, Maury county, and admitted thirteen to that rite, ten of whom were colored persons. This is the third confirmation held in the rural parish of St. John's within the past ten months. The whole number confirmed has been twenty-nine, of whom twenty were colored.

On the first Sunday after Easter, the Bishop visited St. Paul's parish, Franklin, and confirmed three persons. c.

Died.

On Sunday, the 29th April, at the residence of his brother-in-law, S. Cambreleng, in this city, the Rev. WM. POWELL, Rector of St. Peter's Church, Westchester, in the 61st year of his age.

OBITUARY.

Drowned, on the coast of China, on the 7th of December last, BURRITT HAMILTON SHEPARD, son of Mr. Fitch Shepard, of this city, aged 19 years. The deceased was a member of the senior class of the New York University in the Fall of 1847, at which period his health became so much impaired as to have rendered, in the opinion of his physician and friends, a voyage to sea and a temporary change in his habits and pursuits important to its restoration. He cheerfully adopted their advice, and after an absence of more than a year, the objects of his voyage having been most successfully attained, he again turned his course toward his home, indulging in the joyous hope of soon being reunited with kindred and friends, and of resuming, according to his intention at the time of departure, his place in the University, when, on the first day out from Canton, from some unexplained accident, he was precipitated into the sea and perished in despite of the most strenuous efforts to save him. He was a youth of rare endowments and promise. Possessing a clear, vigorous and cultivated intellect, a scrupulous sense of honor, and a heart of a fine and generous nature, he was equally respected and beloved by all who knew him. In purpose he was independent and firm, and having studied with an earnestness seldom known in one so young the truths of the Bible, he adopted them as his guide, and entertained in their saving power a most unshaken confidence and trust. His worth will long be remembered and his memory cherished by a wide circle of relatives and friends.

Notices.

MARYLAND CONVENTION.

The Sixty-first Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland, will meet in St. Paul's Church, Baltimore, on Wednesday, May 30th, 1849, at 9 o'clock, A. M.

H. COLBURN, Secretary.
Baltimore, May 1, 1849.

Acknowledgments.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 24th ult.

From Christ ch, Bellville, New Jersey, half amount of a collection, by Rev Henry Beers Sherman, rector, 50; Trinity ch, Lowville, Rev E N Renouf, W N Y, 2 40; Zion ch, Greene, W N Y, Rev F Rogers, 2; St John's ch, Yonkers, Rev H H Storrs, 2. Total, $56 40.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, May 2, 1849. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since his acknowledgement of 17th inst., the following contributions, viz.:

From Christ ch, Poughkeepsie, Rev Samuel Buel (in addition to "offerings" received on 12th inst,) 10; Christ ch, Hampton, Rev Moore Bingham, 2; Trinity ch, Granville, Rev Moore Bingham, 5; Amos Palmer, Esq, of Butternutts, "donation," 10; "Female Missionary Society of St John's Chapel, New York," Mrs S Henry Remsen, treasurer, 77 05; Ch of Holy Cross, Troy, Rev J I Tucker, 26. Total amount, $130 05.

C. N. S. ROWLAND, Treasurer,
April 30th, 1849. 55 Water-st.

CHURCH TO CALIFORNIA.

The subscriber has received in aid of Church to California, since, and in addition to the acknowledgment of 28th ultimo, the following contribution, viz:

From Samuel B Romaine, Esq, donation, 5; St John's ch, Cold Spring Harbor, Rev David Brown, 14 18; St John's ch, Huntingdon, Rev F W Shelton, 11. Total, $30 18.

C. N. S. ROWLAND,
Treasurer of the Convention P. E. C., N. Y.,
April 24th, 1849. 55 Water street.

NEW WORK ON CONFESSION.

CONFESSION, as held by the Anglican Church; designed chiefly as an antidote to a pamphlet entitled "Voice of the Anglican Church." Originally published in The Churchman of April 21st, 1849. By a Presbyter of the Diocese of New-York. For sale at this office. Price 6 1-4 cents—$4 per hundred.
May 2—tf

WANTED—A Lady who has experience in teaching, to take charge of the education of eight or ten girls, in a village near this city. A thorough knowledge of the English branches, and the ability to give instructions upon the Piano, will be required. F., Box 440, Post-office.
May 2—3t$

Poetry.

From the Missionary.

A Daisy,

FROM MY ENGLISH GOD-SON.

Why should this little withered flower,
So scentless, pale and dry,
Be dearer than the garden's pride,
That captivates the eye?

It has a beauty for the mind,
A fragrance for the heart,
Which Time can no more dissipate,
Than Nature could impart.

A precious little English boy,
My own baptismal child,
An English daisy, sent to me,
Across the waters wild.

And English homes and English hearts,
Through memory's magic power,
And all the blessed English Church,
Live in that little flower. G. W. D.

Riverside, St. Matthew's Day, 1849.

Selected Matter.

From the Missionary.

"Old Mortality."

THE venerable old man, thus designated, was a Churchman of New Jersey. The last Convention, which he attended, was at Burlington. Every body knew "Uncle Daniel." His only treasure was a Prayer Book, which Bishop Hobart had given him, with the record of the gift, on a fly-leaf. On another, he made his will, in which the book itself was the only bequest.

The following brief narrative, from an exchange paper, recals to mind an old friend and former parishioner, who well deserves a passing record. Some of our readers may recognize the picture. As for the original, he is, we believe, removed beyond the influence of mortal praise. We are sure that the annals of the Church, if only fully written, could present as clear and happy illustrations of the Christian graces, in its real histories, as any of the fictitious narratives whose characters are formed after the most approved patterns. The one we now recal to mind, was an aged servant of God, of more than fourscore years, whose acquaintance we first made in an humble country parish. His great age, and his peculiarly venerable appearance, as well as his love for old Churches, manifested by his efforts to keep them in repair, had gained for him the name of "Old Mortality." Of an humble rank in life, with little education, and without much force of mind, the qualities of his heart, invigorated by supernatural power, gave strength and dignity to his character. The leading trait was Christian contentment. In using this term, thus qualified, we do not mean a mere passive acquiescence, but a *positive satisfaction* with all the allotments of a wise and merciful Providence. It was this feature in his character through which the following account brought him to mind.

"The celebrated mystical writer, Taulerus, gives an interesting account of a certain divine, who, being ignorant of true religion, most earnestly besought God, with strong cries and fervent prayers, for the space of eight years, that he would direct him to some one who would point out to him the way to heaven. At length he received an intimation, that if he would go to the Church, he would there find one who would satisfy the longing desires of his soul. When he came to the Church, he saw no person but a poor, care-worn beggar, clothed in tattered garments. He saluted the beggar thus:

"God grant that this may be a pleasant morning to thee."

The beggar replied, Sir, I do not recollect of ever having experienced an unpleasant morning."

"What is this thou sayest?" exclaimed the astonished divine. "I hope that God may confer every favor upon you."

The beggar replied, "Sir, God's favors have always been upon me."

The divine, being much perplexed, and not knowing how to understand the beggar, requested him to explain himself.

"That I will, most cheerfully," answered the beggar. "You first wished me a pleasant morning. I replied, that I had never experienced an unpleasant one, and this is actually the case: for, when I am hungry, I praise God; when I am cold, I praise him; when it rains or snows, when it thunders and lightens, no matter what kind of weather it is, I always praise the Lord; and this is the reason why I have never experienced an unpleasant morning. You then wished that God might confer every favor upon me. To this I replied, that God's favors had always been upon me; and this is also true. For I commit myself into the hands of God, and am certain that He does all things for the best. Every thing, therefore, that God permits to befall me, whether it be sweet or sour, joyful or sorrowful, fortunate or unfortunate, I look upon as intended for my good, and receive it with gratitude; for all things must work together for the good of them that love the Lord."

At the time we first became acquainted with our American representative of Old Mortality, he was suffering from the worst of earthly evils—the ingratitude of his children. He was then supported by public charity. Yet, well do we remember the cheerful tone in which he always answered the ordinary salutation.

"Well, Mr. ———, how are you to-day?"

"Oh, I'm very well; I've been well this eighty odd years, I never was sick a day. I'm the happiest creetur alive."

To a lady of the neighborhood, who is gone, we trust, "where there is fulness of joy," he thus explained the secret of his happiness.

Upon her asking him how he could be so happy in this destitute condition, he answered at once.

"My child, I will tell you the secret I keep all the time saying to myself, 'Glory be to the Father, and to the Son, and to the Holy Ghost.' I say it when I lie down, and when I rise up. I say it when I am hungry, as well as when I am full. When any thing happens that would distress me, as soon as ever I say that, why, I grow happy at once. I have said those words for eighty years in Church, and I ought to know them well by this time. If we say those words from the heart, we ought to *feel* them always. Do you think, my child, that we ought only to feel them when good things happen to us, and not when evil things come, too? No, all things are from God, and so, whether good or evil comes, I always say, 'Glory be, &c. So I am always happy; yes, I am "the happiest cretur alive."

These were the old man's exact sentiments; perhaps the expressions are somewhat altered, but they have thus only lost force in departing from his simple, earnest and expressive terms. It has often been a subject of regret that we did not take down from his own lips, more of his practical thoughts upon the true theory of life and happiness. There was more true philosophy in his teachings, than ever came from the old masters of the schools.

We have spoken of his love for old Churches. Our own Parish Church was an illustration. It was built before the Revolution, and had fallen into decay, from long neglect. Our Old Mortality first spent a long time in soliciting subscriptions for it; and then, as he was a mason, took up his abode in these desolate walls, and never left it until the ancient house of God was restored, from ruin and desecration, to its hallowed use.

He also gave stronger evidence of his love for the house of God than this regard for the material building. He lived at the distance of four miles from the Church, and, although he had to walk, was a regular attendant. Often have we met him on the road, when his faith and love for the Sanctuary, strengthened him for a journey which seemed altogether too much for his decrepitude, and when he was so infirm, that it was almost impossible to get him into our vehicle. At a very advanced period of life, he used to walk from thirty to forty miles, to attend the meeting of Convention.

He had so great love for every thing belonging to the Church, that he was always most anxious to obtain the garments which had been laid aside by the *clergy*. His poverty obliged him thus to clothe himself, and he certainly, by this preference, proved his love for *old* things; as, in general, clerical garments must have seen their best days, and arrived at a respectable antiquity, before they can be put aside. "Old Mortality" was especially happy, when he could obtain Episcopal robes, i. e., of the every day sort We remember the gleam of sublunary joy which passed over his time-worn face, when he once told us, that all his clothes, except the *shoes*, had belonged to various bishops. Certainly the satisfaction was not occasioned by the exactness of the *fit*, as our bishops do not all agree in size, and he had not been particularly lucky in securing this uniformity. However, such diversities were of small account with Old Mortality, and he said, "If I only had a bishop's shoes, my dress would be complete."

There was one question, and, we believe, almost the only one, which disturbed his mind. He felt a difficulty in determining "who should preach his funeral." We had the honor of being a rival, in this expected office, with the Rector of the Parish, in whose sweet and quiet churchyard the ashes of many of our old friend's relatives were resting. This question never was settled, as he went to spend his last days with one of his children, far away from the spot where he had expected to lie down in peace, when life's weariness should be exchanged for the rest that remaineth for the people of God.

We have made this simple record in the humble hope that it may illustrate the blessedness with which Christian contentment lights up the darkest paths of earthly adversity. The cold earth may hide its wealth from us; but Faith reveals the bright treasures of heaven, to enrich our poverty, and Love, in its guileless simplicity, wins the trusting heart to feel no present need, in the view of the promised inheritance. If Christians realized the worth of their future heritage, and trusted in its sure possession, each one could adopt the language of our ancient friend, and say at all times, "I am the happiest creature alive."—*Banner of the Cross.*

Rest and Strife.

Lines suggested by the preceding narrative.

I STOOD upon the mountain-side, and marked
The storm that raged so fiercely all around;
I heard the forests' shriek, while cruel winds
Were laying low their pride and loveliness.
The stern oaks groaned; while, by the brooklet's
side,
More yielding willows tossed their arms on high,
In wild distress, imploring needful help;
While, with each fiercer gust, one and another
Fell crashing down, in low and mournful ruin.
And, 'mid the clouds' so furious course, methought
I marked the powers of air, the abhorred sprites,
With hideous joy, exulting in the fall
And sad confusion of the beauteous works
Their God had made; in wicked, jeering mirth
And triumph o'er the blessed angels' care,
Who kindly nurture every lowly flower
And more majestic tree.
It seemed that all
Was ruin; yet, within a darksome cleft
Of the jagged rock, there smiled a happy flower,
An humble violet, with but a tear,
A single drop, upon its cup; as if
It wept the fall of those majestic kings,
The forest lords; for, safely there, within
Its deep recess, it knew no fierce assault
Of angry winds; the spirits of the storm
Sought out a *nobler* prey.—And I would fain
Be like the lowly violet. Methought,
"O! could I find within thy beauteous walls,
Thou loved and holy Temple of my God!
Some quiet nook, where I might pass my days,
Far from the noise of storm and battle, till
I shall depart unto my rest in peace.
Not all the bright enchantments of the world,
With syren songs, and promises of good,
Should lure me thence. The din of arms which
clash
In deadly strife, should hardly reach mine ear;
And when the storm should beat upon thy walls,
And howling winds, like wolves which cry for
prey,
Their fury could not harm my lowliness."
Yet Thou, my Lord and Saviour, Thou
didst bare
Thy sacred head to the tempest's rage, nor
sought
A shelter, when the troops of Lucifer,
Accursed legions, urged on the storm,
And, midst its blackness came in armed array.
And shall the servant be above his LORD?
No; I will put mine armor on, and gird
Me for the battle; tho' my dearest friend,
More dear than life itself, shall fight against
My Lord, mine arm shall never spare; nor e'er,
With strength from Him, I'll lay my weapons
down
Nor give my weary head to rest, till he
Shall say, "It is enough," and give me peace. E.

Advertisements.

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprietor and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and in a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28, 1849—tf

TWO YOUNG LADIES desire situations as governesses, in a private family—or assistants in some established institution. They feel competent to instruct in all the essential branches of English education and in music. Reference to Rev. Dr. Seabury, 125 West 13th st. who will answer any enquiries in regard to the applicants—and give their name and address. April 7—6t

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

A YOUNG LADY qualified to give thorough instruction in the branches of an English education, is willing to devote her mornings to two or three pupils at their respective residences. Children under ten years of age would be preferred. Address B. G. T., at this office.

April 11, 1849—3t.$

BOOKS AND STATIONERY.—Huntington and Savage, Booksellers and Stationers, 216 Pearl-st. N. Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationery, to which they would invite the attention of Booksellers, and Merchants generally.

H. & S. publish some of the best and most saleable School Books now in use in the United States, among which are—

Burritt's Geography of the Heavens, accompanied by an Atlas; the only treatise on Astronomy now in general use, $1 25.

Mitchel's Burritt's Geography of the Heavens.—Being Burritt's Geography of the Heavens, revised and improved by Prof. O. M. Mitchel, Director of the Cincinnati Observatory, accompanied by a new Atlas, medium quarto, comprising 27 Star Charts; showing the relative magnitudes, distances, and positions of all the stars, down to the 6th magnitude, inclusive; also, the principal Nebulæ Clusters, Nebulous Stars, Double and Multiple Stars; together with the telescopic appearance of some of the most remarkable objects in the Heavens. Just published, $1 25.

Parley's Primary History of North America, comprising United States, with notices of Mexico, Canada, &c., 216 pages, 18mo. 38 cts.

" Primary History of South America and West Indies, 216 pages, 18mo. 38 cts.

" Primary History of Europe, 216 pages, 18mo. 38 cts.

" Do. Do. of Africa, in preparation.

" Do. Do. of Asia, including Bible History.

Goodrich's Ancient History, 1 vol. 12mo. 550 pp. $1 13.

" Modern History, " " " $1 18.

" Pictorial History of the United States, 80 cts

" Pictorial History of France, 80 cts.

" Pictorial History of England, 80 cts.

" Pictorial History of Greece, 80 cts.

" Pictorial History of Rome.

Peter Parley's Geography for Beginners, new edition, neatly bound in stiff covers, and illustrated with 18 maps and 150 engravings; decidedly the best and cheapest introductory Geography published in the country, 25 cents.

The National Geography, by S. G. Goodrich, illustrated by 60 colored stylographic maps, and 220 beautiful engravings, accompanied by a Globe Map, on a new plan. 1 vol. medium, 4to. new edition, 50 cts.

The best book for *Teaching* now in use—Webster's University Dictionary. This edition contains about thirteen thousand more words than Walker's large Dictionary, and few persons require a larger work than this for reference.

Webster's High School Pronouncing Dictionary. 1 vol. 12mo. New edition, revised, 75 cts.

Do. Primary School Pronouncing Dictionary. New Edition, revised. 16mo. square, 40 cts.

Do. Dictionary. Pocket Edition, 32mo. emb'd plain, 50 cts.

Do. Dictionary. Pocket Edition, 32mo. emb'd gilt, 75 cts.

The above Dictionaries are more generally used than any other kind, and as they are now from new stereotype plates, conforming to Dr. Webster's standard work, by Prof. Goodrich, the Publishers anticipate a large increase of sales.

Pinney's First Book in French, 1 vol. 18mo., 50 cts.

This book is more simple and easy for beginners than any heretofore published in the New Method, and is designed to precede Mr. Pinney's large work.

Pinney's First Book in French, with a Key, 62 cts.

The Practical French Teacher; or a new method of learning to read, write and speak the French. By Norman Pinney, A. M., 1 vol. 12mo. $1.

Key to the Practical French Teacher, 63 cts.

A Practical Grammar of the English Language. By Edward Hazen, author of the Speller and Definer, 50 cts.

A New Introduction to the Science of Algebra. By Silas Totten, A. M., President of Trinity College, Hartford. 1 vol. 12mo. $1.

Mrs. Lincoln's Botany. This work has been thoroughly revised, and improved by large additions of Southern and Western plants, and few books have a wider and more justly deserved popularity, $1 25.

Phelp's Chemistry. New Edition. 1 vol. 12mo, 75 cts.

Do. Natural Philosophy. New Edition. 1 vol. 12mo. 75 cts.

Do. Botany for Beginners. An Introduction to Mrs. Lincoln's Botany, for the Use of Common Schools, 1 vol. 18mo. 50 cts.

Do. Chemistry for Beginners; designed for Common Schools. 1 vol. 18mo. 50 cts.

Do. Natural Philosophy for Beginners. Same sizet 50 cts.

Do. Geology.

Kame's Elements of Criticism. By Abraham Mills, A. M., 1 vol. royal 12mo. $1 25.

Astronomical Maps. By H. Mattison, 16 Nos. cloth backs and rollers, with case and book, per set, $20

Astronomical Maps on heavy paper and rollers, $15

Elementary Astronomy, to accompany the Astronomical Maps. By H. Mattison. 18mo. 50 cts.

Sermons to Presbyterians. By G. T. Chapman, D. D 1 vol. imperial 12mo. $1 25.

The Book of Psalms, translated into English Verse. By the Rt. Rev. George Burgess, Bishop of the Diocese of Maine, 1 vol. 12mo. 75 cts.

☞ Academies and Schools supplied, and a liberal deduction from above prices made. Nov11

COLLEGE GRAMMAR SCHOOL, Brooklyn.—The undersigned, having received encouragement from numerous sources, have determined to establish in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys, for professional and *commercial* life.

This Institution will be called "The College Grammar School," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and *companionship* of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

With like confidence do they appeal to the testimony of their former employers and friends in regard to their faithfulness and devotion to the pupils committed to their charge.

In the Classical, Mathematical, and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take position in Class without thorough examination in the first principles of the studies pursued.

PRIMARY DEPARTMENT.

Particular attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic street and Clinton, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch. Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $10 per quarter.

Payments will in all cases be expected quarterly in advance.

Books will be furnished to pupils at publishers' prices.

CORNELIUS E. SWOPE, A. B.,
Principal of the Classical Department.
EDMUND B. TUTTLE,
Principal of the English and Commercial Department.
LEFROY RAVENHILL, A. B., M.D.,
Classical Teacher.
PIOTR KOWALEWSKI,
Teacher of the Modern Languages.
MRS. J. C. GREENE, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D., Right Rev. Alonzo Potter, D.D., LL.D., Rev. W. A. Muhlenberg, D.D., Rev. Samuel Seabury, D.D., Rev. Francis Vinton, D.D., Rev. Benjamin C. Cutler, D.D., Rev. Wm. H. Lewis, D.D., Rev. J. B. Kerfoot, College, St. James, Md., Rev. Horatio Potter, D.D., Albany, Rev. Wm. I. Kip, D.D., Albany, His Excellency, Hamilton Fish, Albany, Hon. Wm. H. Seward, Auburn, Hon. Ogden Hoffman, New York; Daniel Le Roy, Esq., New York, George P. Morris, Esq., New York, N. P. Willis, Esq., New York, Isaac O. Baker, Esq., New York, John C. Cruger, Esq., New York, Benj. A. Mumford, Esq., New York, Daniel Embury, Esq., Brooklyn, Richard Upjohn, Esq., Brooklyn, Edgar J. Bartow, Brooklyn, Charles Congdon, Esq., Brooklyn, Edward Whitehouse, Esq., Brooklyn, D. H. Arnold, Esq., Brooklyn, Rollin Sanford, Esq., Brooklyn, Jesse C. Smith, Esq., Brooklyn, Geo. Hastings, Esq., Brooklyn, Joel W. Condit, Esq., Newark, C. M. King, Esq., Newark. April 28—1m

COLLEGE OF ST. JAMES, Washington Co., Maryland. The second term opens on Monday, March 5. Students may be admitted at any time into the COLLEGE, or into THE GRAMMAR SCHOOL; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a MERCANTILE CLASS, receiving special preparation for the Counting Room and general business.

Application for the admission of pupils, or for further information to be made to

JOHN B. KERFOOT, Rector &c.,
tf m2. College of St. James, P. O., Maryland.

MRS. ALDEN'S SEMINARY, FOR YOUNG LADIES, Springfield, Mass.—The third Term will commence Wednesday, April 18, 1849. The Academic year is divided into three terms of fourteen weeks each. Pupils admitted at any time, although it is important that all should commence with the term.

This Institution is now permanently established as a Boarding and Day School, and has been organized on a systematic plan, combining, it is believed, all the advantages of the largest Boarding Schools, and also of private instruction in select classes.

The Principal being fully aware, from fifteen years' experience in teaching, and much observation on the subject, that our large Boarding Schools are unavoidably attended with many evils, has therefore in organizing this Institution had particular regard to the prevention of those evils, and the securing to its members, as far as possible, all the domestic and social influences of home.

The number of Boarders is limited to twelve.

The whole number, including Day Scholars, is limited to the entire Supervision, and the personal Instruction, of the Principal in all studies of English and French Literature; and the arts of Drawing, Painting, and Embroidery; thus her influence is with happy effect brought to bear directly upon the mind, morals, and manners of each Young Lady, affording thereby every facility for improvement of the *manners*, the *heart*, and mental qualifications *all of which* constitute a refined and finished Education.

The Young Ladies who are entered as boarders in the Seminary are treated in all respects as members of the family.

Maternal confidence is encouraged, and a sincere interest is felt and evinced in all that concerns their welfare as students, or as Young Ladies.

French Conversations are encouraged, and the Principal feels a pleasure in announcing that in French and in English Composition her classes excel, under her method of instruction, and pursue these studies with increased interest and success.

Education is here professed to be based on Christian Principles; and whilst no sectarian views are inculcated, habits of considerate and independent thought are encouraged, and a conscientious regard to moral and religious obligations is strictly enjoined.

The Government of the school is firm and decisive, yet mild, such restraints and discipline only are used as proper parental solicitude and affection would impose.

The Incitements are, the marked disapprobation of the Principal in cases of culpable deficiency; and her gratification, and that of parents and friends in cases of excellence; their mental culture; and chiefly the obligations of gratitude and obedience to their Creator and Redeemer.

PLAN OF ORGANIZATION AND TERMS.—In this Institution there are three general classes, denominated *Primary, Junior*, and *Senior*, and the *Graduates' Department*.

The Primary Class is composed of the younger daughters of patrons who wish them to accompany elder sisters, and to continue through the whole course of Instruction It includes the usual studies of such classes. Charges, $8 per term of 14 weeks.

The Junior Class includes any of the common English studies, namely:—Arithmetic; Grammar; Geography; History; Chronology; Natural Philosophy; Physiology; Penmanship; Composition, &c.; $10 per term.

The Senior Class, continuation of any of the above studies if necessary, with Ancient Geography and History, Mythology; Botany; Astronomy; Chemistry; Elocution; Rhetoric; Logic; and Mathematics, $15 per term.

These classes recite in the usual method from text-books Lectures, with liberal and extended views, and clear and practical illustrations accompany each recitation.

The whole charge for Boarding Scholars in the above classes is $50 per term, or $150 per annum.

In Music on the Piano, Guitar, Organ, or Harp, Parents can have a choice of Ladies or Gentlemen Professors at their respective charges—from twelve to twenty dollars per term of fourteen weeks.

The Graduates' Department is designed exclusively for such as are about finishing their course of study including those who are qualified to enter from the Senior class, and others who may have completed a course of study in the ordinary schools.

The course of Instruction in this department embraces General Reviews of Ancient History; Classical Antiquities; Mental Philosophy, with reference to Rhetoric, Logic, and Criticism; Critical Readings of the English and American Poets, with critiques of their Poetical Works; English Literature, with Lectures, comprising a brief history of the most distinguished authors, and their writings; Composition studied as an Art; Conversations on Nature and Art; Constitution of the United States; Greek, Latin, French, Spanish and Italian Languages and Literature; Miscellaneous Lectures throughout the course on the more interesting and useful subjects of Polite learning—such as the Oriental Character; Origin of Society; Various Classes of society; Duties to each; Systems of Education; Novel Reading; the History and Utility of Music; Poetry; Painting; Sculpture; Architecture; Useful and Interesting Discoveries and Inventions; and other Miscellaneous Subjects. Tuition in this department, 25 dollars per term, Boarding and tuition two hundred dollars per Annum.

Circulars may be had at the office of the Churchman.

REFERENCES.—Rev. Henry W. Adams, Springfield, Mass.; Rev. George F. Simmons, do.; Major J. W. Ripley, U. S. Armory, do.; Right Rev. Manton Eastburn, D. D., Boston, Mass.; Mrs. General Gaines, N. Y. City; and the Episcopal Clergy generally of New York City.

Springfield, March 17, 1849. m17—tf

PIERMONT INSTITUTE.—The summer term of this school will commence the 9th of May. A few children, under the age of sixteen years, can be received into the family of the Principal, where particular and paternal attention will be given to their studies, health, morals, habits, and amusements.

Expenses per term of fourteen weeks, including tuition in English branches, board, washing, lights and ordinary mending, $28 00.

Tuition in Latin or in French; Drawing and instruction in Mezzotint, each, $5 00.

Instruction in Painting with Oil or Water Colors, $12.

Tuition in Music, and Use of Piano, $12 00.

" for Juvenile Day Scholars, per term, $3 00.

" Advanced " " " $5 00.

It will be requisite for each boarder to find their own beds, bedding, napkins and towels, all marked in full. The present term will close the second day of May; and the Fall term will commence the 12th of Sept.

Bills payable at the expiration of one-half of each term. Steamboats run from Piermont to New York daily, in one and a half hours, so that pupils from the city, *if their parents desire it*, can visit their homes once every month.

WILLIAM HENRY FERGUSON, Principal.

Piermont, Rockland Co., N. Y., March 12th, 1849.

REFERENCES.—The Rev. Dr. Henry, New York University; Rev. W. F. Walker, Humphreysville, Ct.; Rev. John C. Sterling, Piermont; Thomas Blanche, Esq., do.; Rev. Professor Reynolds, Rector of St. John's Church, West Hoboken, N. J. March 17—tf

REPORT FOR MARCH.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of March, 1849, One Hundred and Twenty-Nine *new* Policies, viz.:

To Merch'ts & Traders	51	To Clergymen	5
" Mechanics	14	" Druggists	2
" Manufacturers	16	" U. S. Officers	2
" Clerks	14	" Agents	2
" Physicians	4	" Teacher	1
" Farmers	12	" Sea Captain	1
" Ladies	2	" Other occupations	3
	114		15

Total *new* Policies in March, 129

ROBERT L. PATTERSON, President.
BENJAMIN C. MILLER, Secretary.
JOSEPH L. LORD, Agent.

James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. A7 4t

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

EPISCOPAL ACADEMY OF CONNECTICUT.—The next term of this Institution will commence on the 4th Thursday in April, and continue fourteen weeks. Every branch is taught requisite to prepare young men for College, or for the active pursuits of life.

The charges for tuition are $7 for the Classics and higher English branches, and $6 for the lower. Board may be obtained in respectable families at $2 per week, exclusive of fuel and washing. The Principal receives into his family those pupils whom their parents desire to place more particularly under his charge, at an expense of $50 per Term, including everything except books and stationery.

Bills payable one-half in advance, and the remainder four weeks before the close of the term.

Application may be made to the Principal,
S. B. PADDOCK.
CHESHIRE, March, 1849. 6t

MISS HATHAWAY'S SCHOOL FOR YOUNG LADIES.—at 171 Sixth Avenue—next door Blondel's Book Store. Terms of Tuition graduated according to the studies pursued. Circulars can be obtained at the School Room. Miss H. has permission to refer to various Gentlemen of Respectability, whose names are published in her circulars. March 17—tf.

SCHOOL FOR MORAL DISCIPLINE. The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re*-form,) a moral character; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heart under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. Jan6,1849,tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

This company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, and quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall Street, or of any of its agents.

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MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M. D. Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadway.
May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptance of the Organ, and move a vote of the Vestry commendatory of the instrument, and of Mr. Jardine as the constructor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct department of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.
Dr16.tf

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Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

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EDUCATION IN SCOTLAND.—The Rev. James Mackay, M. A., of King's College, Aberdeen, (formerly Rector of a Parish in the Diocese of Connecticut, and now colleague and successor to the Very Reverend the Dean of Moray in the pastoral charge of St. John's Church, Inverness,) offers to receive a few pupils from America, to be trained under his own eye at the Royal Academy. This celebrated school, which was established in Inverness in 1792, is one of the most complete educational institutions in this country. The Head-Master, Dr. Steele, ranks with the ablest Mathematicians in Europe; and the other masters are all distinguished in their particular departments.

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Inverness, Nov. 24, 1848—1y1tmi.3tm4p

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